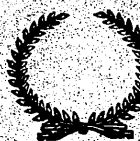


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THE BAPTIST SUNDAY SCHOOL STANDARD MANUAL

By

J. M. Gurley, J. D. Collins, A. A. Holtz, A. B. Withers,
I. P. Flood, J. D. Springston, W. J. Sly, E. M. Stephenson,
T. H. Hagen, and W. A. Holmes

Edited by

WILLIAM E. CHALMERS, D. D.

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AMERICAN BAPTIST PUBLICATION SOCIETY

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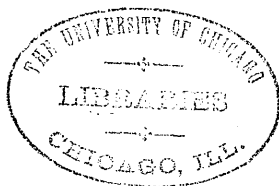
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Published October, 1917



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THE USE OF THE MANUAL

THESE definitions are given in the New Standard Teacher-training Course unit on "The Coming School of the Church":

"The *ideal* is to be sought in the product of the School of the Church, and will advance with our understanding of the possibilities of human life in Christ Jesus.

"The *Standard* is our attempt to state comprehensively those means approved in general experience as best adapted to realize an ideal product.

"A *goal* is an immediate objective in view of the adopted Standard."

Sunday School practice has approved the use of the Standard as a concise, balanced statement of the means which will be employed in a well-rounded school effort. It serves to correct an exaggerated emphasis at one point. Schools are too easily satisfied with good work in one direction, and need the vision which a good standard gives.

The Baptist Standard, as approved by the Northern Baptist Convention, does not claim to be a final statement. It was carefully framed by Sunday School leaders, and has been tested for several

years. It is more advanced than most standards, and worth struggling to attain. A school which makes good on this Standard has lifted all its work to a high plane, and also serves to stimulate other schools. It is hoped that each year will see a larger number of schools enter the Honor Class, as they qualify on each point of the Standard.

Care must be taken not to reduce Standard attainment to a mechanical process. Desire to be known as a Standard School must never save the letter at the expense of the spirit. Superintendents and pastors are urged to insist upon the question: Have we made each of these points generously, in the full meaning and purpose of the statement? If conscience must be strained in order to approve, it would be better not to approve, and determine to make the Standard without fail the next year, rather than sacrifice ideals.

This manual is offered to those Sunday School leaders who have a vision of high attainment and desire detailed information of Standard requirements and methods. The book is planned to be used by Workers' Conferences or teachers-officers' meetings. A pastor or superintendent may make the following chapters a study course for the instruction of the Sunday School workers.

WILLIAM E. CHALMERS,
Educational Secretary.

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I

EXTENSION

By J. M. GURLEY

I

EXTENSION

The Baptist Sunday School Standard requires the school to extend its influence and ministry by maintaining a Cradle Roll and a Home Department, and by an annual systematic effort for new members.

I. Cradle Roll

The Cradle Roll is for children from birth to about three years of age. The aim of the cradle-roll work is to minister to the child and the home. We should seek to enroll children not only from Baptist families, but from all families not connected with some other religious body. It will afford an opportunity to secure the child as a regular attendant in the sessions of the Sunday School later. It will help to hold the family to the church, if church-members; and if not, it will help to win them to the church in the course of time. Not the least among the reasons for promoting this phase of the work is the opportunity it gives the church to get into the home. All cradle-roll homes will be wide open for church cultivation.

A superintendent should be in charge, who loves the home and is fond of children. There should be maintained a membership-roll, revised from

time to time and kept up to date. This superintendent should be very closely related to the superintendent or teacher of the Beginners' grade in the Sunday School, and the babies should be welcomed into this department. It will be interesting to the children of the department, and will give special value to the work.

In the enrolment of the children it is well to keep a record of all the births in the community. This can be done in various ways, but a very good way is to keep a record from the report of the county clerk's office. The superintendent can then ascertain who should be enrolled, and proceed at once to secure the names. An invitation-card should be sent to the parents, to be followed up by a personal visit of the superintendent or some of her assistants. In enrolling the baby an application-card should be filled out for the records of the department, and a certificate should be presented to the parents to be kept for the child. Where it is possible, it is well to have the parents bring the child to the Beginners' department Sunday morning for a formal welcome by the children of the department. Birthday-cards should be sent out regularly. To overlook this would be to lose the chief opportunity to maintain the work. Occasionally the parents should be invited to bring their little ones to a social affair arranged for them specially by the Sunday School. This will be a pleasant and helpful gathering, and will give the parents of the church and community

a chance to know each other. It will also serve to bind the families to the church and Sunday School.

It is understood that the cradle-roll children will be enrolled in the Sunday School, cordially welcomed, and carefully placed in their third year. In many cases the parent will be ready to enroll with the child. Those who enter prior to the fourth year will be placed in the cradle-roll class and have their own teacher. There is a series of object-lessons and picture-blocks for their use, which may be obtained from your denominational supply house. They should have their own room or curtained corner. The teacher should prepare specially for this important work.

A cradle roll for the wall, of attractive design, should be secured for the enrolment; a miniature cradle on which the names will be placed, or some other form for the proper arrangement of the names.

The average Sunday School can have a good cradle roll. It is merely a matter of securing or developing the leadership. If it cannot be done immediately, it should be in the program of activities for the future.

II. The Home Department

The second phase of this extension work is the Home Department. The aim of this department is to bring into active relation with the Sunday School, and finally with the church, those who from various reasons are unable regularly to attend the school,

but who may be induced to give a little time each week to the reading and study of the current lessons, and so become recognized as members of the school, being entitled to all the privileges of the school, such as lesson material, library books, and social occasions.

The Home Department should be vitally related to the Sunday School, and considered a definite part of the work. The organization and promotion of the work should proceed from the Sunday School as a legitimate part of its work. A wide-awake superintendent should be in charge. A woman can usually give more time to it, and is consequently more efficient. The superintendent should have associated with her as many visitors as necessary to carry the work on effectively. In making a general canvass of the community for new members the names of available members of the Home Department should be listed. Not only are the aged and infirm and invalid to be considered as suitable members for this department, but street-car and railroad employees, telegraph-operators, and others employed on Sunday, and inmates of hospitals, reformatories, and prisons are to be sought. Besides, there are those whose business takes them away from home on Sunday most of the time, such as commercial travelers, postal-route clerks, druggist clerks, night-watchmen, civil engineers, boatmen, and others. There are many also who are only in the community temporarily, such as students in colleges and

academies, clerks in stores and offices, who, if they will not attend the Sunday School itself, may be enrolled in the Home Department. By such a method a good enrolment may be built up and maintained in the Home Department, and at the same time be furnishing new members for the main school; for as they become interested many will find they can attend the school regularly.

The visitors should have assigned to them a group of from five to fifteen persons for oversight. Calls should be made once each month by these visitors to keep in touch with the members and to direct their studies. At the close of each quarter the new supplies will need to be delivered, the "report-collection envelopes" gathered in, and a full report made to the department superintendent. The superintendent will expect to make a report to the school each quarter. An accurate record should be kept by the superintendent, the data being furnished by the visitors' reports.

An occasional Home Department social will help to maintain interest, and will at the same time promote mutual acquaintance of the members, and will afford the pastor, superintendent, teachers, and other church workers, as well as the visitors, an opportunity to extend their work and bring the members into more cordial relations with the church and school. A Home Department Day should be observed annually, when all the members of the home classes will be invited to be present. The

members should be remembered on other special occasions. Pastors might occasionally preach sermons especially appropriate for Home Department members. By this means the members are benefited and the work extended.

The Home Department has come to be regarded as an established phase of religious work, and has many advantages. It connects the work of the church and school with the homes of the community; it furnishes an effective method of evangelizing the church field; it restores the indifferent to the work again; it brings comfort to invalids and other shut-ins; it increases church attendance; it enlarges the range of the pastor's influence; it enlarges the attendance of the main school; it develops church workers, and increases the number who have something to do. Every well-ordered Sunday School should have a Home Department, and keep it to the front as a vital part of its work.

The cost of maintaining the Home Department is not large, and the voluntary offerings of the members usually cover the expense. Supplies, such as a Descriptive Leaflet, explaining the plan of organization; Membership Cards; Certificate of Membership Cards; Report-Collection Envelopes; Visitor's Home Class Book; Visitor's Quarterly Report Blanks; Visitor's Class Record; Superintendent's Record Book, may be had through the American Baptist Publication Society at any of the branch houses. These supplies are listed in the catalogue,

and may be had at reasonable rates. Those who wish a book on the Home Department will find valuable help from "The Home Department," by Dobbins. A new Home Department quarterly is now available for use, and will furnish fresh, vital material for the members of the department.

This department has unusual opportunities, and leaders should be developed who will increase the value of this important agency in the local church life. The Home Department is an essential element in the extension phase of Sunday School work, and no school can become standard without it.

III. New Members' Canvass

The third element in extension is the New Members' Canvass. In the average community not more than from thirty-five to fifty per cent of the people attend Sunday School. Given an adequate equipment, effective administration, and competent teachers, and the attendance in most cases could be doubled. There are great possibilities in the Sunday School as a teaching agency in church life. This has only begun to be realized by church leaders.

It is a staggering fact that up to the present time less than twenty-five per cent of church-members are enrolled in the Sunday School. This can only be accounted for on the ground that this teaching work of the church has not been brought to the attention of church-members in a way to convince them of its importance, or else done in such a care-

less fashion that it has not appealed to them. Church-members must be brought first of all to realize the unusual possibilities of this work, and then be brought to feel their personal obligation to help maintain and promote it, or be brought to see that they are slackers in church life and enterprise. When the work is so improved in equipment, in social spirit and interest, and in actual work done that the people are impressed with its value to themselves, their families, and their neighbors, they will be glad to lend their presence and cooperation. Let us to the task, then, of improving the character of the Sunday School and of listing and enlisting the indifferent and irresponsible church-members.

As we are making measurable progress in reaching our own church folk, we will be breaking down the wall of partition between the church and the unreached masses. If it is really true, as generally claimed, that at least two-thirds of the people of this country are outside the churches, then it is high time we were reenforcing ourselves for the task of reaching them. It is true that many of these are young children, and many others are aged and infirm, but with the Cradle Roll and Home Department as valuable aids to the school proper, the vast majority are open for enlistment. No valid excuse can continue to be given if this vast body of people is not enlisted for Bible study in some department of the church school. Occasional contests and spurts of interest will not be sufficient. Not even

the enthusiasm and numbers of special days will accomplish the desired end. It cannot be done even by exhorting the present pupils to bring somebody out for next Sunday. This is too indefinite and general, and where it succeeds it is likely to result in unfairness to other schools.

House-to-House Visitation

A tried and successful method is to visit the homes of the entire community and list the members of every family. This visitation should extend from town churches into the country three or four miles, and in some cases farther. The villages, towns, and small cities are for the most part the logical religious centers, and an intensive work should be done for several miles around these centers. The following items should be noted:

1. *Publicity.* The movement needs to be thoroughly advertised. This may be done by frequent announcement for several weeks from the platform by the pastor and superintendent, also in the cabinet or council meetings, and in private conversation.

2. *Conference.* The workers should be called together specially for conference, prayer, and plan. All will easily recognize that the people are not being reached, and something different must be done; they must be brought to see the possibilities of the community survey; their interest must be aroused until they are willing to do some real service. The conference will help to unify and make intelligent

the plan, and will make it possible for the leaders to divide the responsibility.

3. *The workers.* There should be enough workers to finish the survey in one afternoon, or at least in one day. There should be ten or twelve for the small communities, fifteen or twenty for the medium-sized towns, and thirty to forty in the cities, and even more at times. Where we have several churches it would be well for all to join in the undertaking, and in that case each church should furnish its share of workers. Where the survey is made by all the denominations working together, and the results are not reliable, it is well for our churches to take their own survey, so as to get the needed information.

4. *The method.* A little definite instruction will prepare the workers for their task. They will be furnished with printed cards for the survey, calling for the information required. The visitor will be assigned to a definite district, and will go from door to door till the work is completed. He will not go into the home unless there is some good reason for it, but will stand at the door and simply say that he is making a religious visitation, that it is being done throughout the community, and ask for the information desired and write it down in the blanks on the card. Any special feature may be listed on the back of the card. The ages of all under twenty should be secured, and a card should be used for each member of the family.

5. *The form.* The form of the card may vary, but the following is a form frequently used:

SUNDAY SCHOOL (RELIGIOUS) CENSUS

Name

Street number

Nationality

Member of church

Prefer church

Age (if under 20)

Attending Sunday School

Name of visitor

Notations on back.

6. *Listing the data.* When the survey has been completed the cards should be made out in duplicate or triplicate, and put in card-case form and indexed for the pastor, superintendent, and secretary, so as to be ready for use at any time. Other copies can be made from time to time as the needs require.

7. *Follow-up work.* With this valuable information in hand you are in a position to know all the Baptists in the community, and all who prefer the Baptists, and those who have no preference at all.

You are to place the strength of your effort upon these people. All other cards you may turn to the leaders in other denominations, if they wish them.

But now that you have this information you must use it. It will do little good filed away and not consulted or used. A campaign must be put on to enlist all to whom you are legitimately entitled for regular attendance in the Sunday School and church. This is to be done through the teachers, classes, and departments. Each teacher is to be placed in possession of the names that are to be reached for his or her class, and the cooperation of the members of the class secured for their enlistment by visitation and invitation. In many cases this has to be repeated over and over many times. All this will be done in conference with the officers and departmental heads, and with their cooperation. In this way the workers and pupils will know exactly where to go, and to whom to go, to secure new pupils. A persistent and continuous effort of this sort will bring new pupils into your school. Of course you must be ready to take care of them. You will need to look to your equipment, to your organization, to your teaching force, to the general management, and to the spiritual atmosphere of your school. With these things in mind you may push the matter of larger enrolment with safety and profit.

With the above method in operation, with an every-week-in-the-year campaign for new members as the rule, some attention may be given to con-

tests between classes and departments, and occasionally with a neighboring school, but always under the most careful supervision and direction. Special days have their place, and when observed should be done with such enthusiasm and cooperation as to insure the largest success.

With a growing Cradle Roll and Home Department; an improved working plant; a studious, practical, and faithful teaching and administrative force; and an annual survey, such as indicated above, and with effective follow-up work, unbounded success will crown our efforts.

This is the first point in the ten-point Standard, and a challenge is hereby given to all church leaders to realize it, and thus prepare the way for success in all the other points. To fail here is to block the way to success in the standardization of your school. Nothing short of full realization should satisfy Baptist workers.

II

MEMBERSHIP

By J. D. COLLINS

II

MEMBERSHIP

The Baptist Sunday School Standard requires the membership of the school to maintain an average attendance of sixty per cent, secure an enrolment equal to the resident church-membership, and annually file reports with the proper State denominational officer.

The average attendance of sixty per cent of the enrolment must be based upon the active membership of the school exclusive of the Cradle Roll and the Home Departments. The enrolment equal to the resident membership of the church may include both the Cradle Roll and the Home Departments. City churches of unusually large membership may find it difficult to attain an enrolment that is equal to the resident membership of the church. It is provided that superintendents of such city schools may make arrangements with their State Director to bring their total enrolment up to a satisfactory proportion of the resident membership of the church. Statistical reports covering all the points of the Standard must be filed with the State Director, or in case there is no State Director, with some other State denominational officer by March 1, in order

to secure recognition at the Northern Baptist Convention. Duplicate copies of these reports must also be filed with the proper officer of the local church.

Methods

Very little can be accomplished in any line without careful, systematic planning. Making the Standard point by point is no exception. The school that makes the Standard must organize and plan and push. In making Point No. 2, the following suggestions may be helpful:

1. In making the program of advancement for the year see to it that bringing the average attendance of the school up to sixty per cent of the enrolment, and that bringing the enrolment of the school up to a number equal to the resident membership of the church, and that the making of careful annual reports, are definitely a part of the program of the school. This will commit the entire school to the general plan.

2. With the school committed to the plan, the next step is the enlistment of the officers of the school, for ultimate success rests with the officers. The attitude of the officers can make or unmake any school. Here is a fine opportunity for the pastor to put in some quiet work in pastoral leadership of the school. At a meeting with only the officers present he can lay upon their hearts the desirability of securing an average attendance of at least sixty per cent of the school enrolment and of securing

an enrolment that will at least equal the resident membership of the church. He can in all truth say that the success of the school depends upon securing and holding pupils. If the pastor can succeed in giving his officers a vision of what Point No. 2 of the Standard means to the school, and can make them feel the enthusiastic grip of his compelling hand, he will render the school a splendid service. The superintendent ought to second all the efforts of the pastor.

3. With the officers enlisted in enthusiastic co-operation, the next step is the enlistment of the teachers; for ultimate success is impossible without the teachers. An interested cooperating group of teachers can carry forward to success even a forlorn hope. Manifestly the next step in attaining Point No. 2 of the Standard is a meeting with all the officers and teachers present. The pastor will be there too, in the background of course, but making his spirit and enthusiasm felt everywhere. The purpose of this meeting is to give the teachers a vision of the work to be done and to let them catch the spirit of the campaign from the officers. Yawning and smiling are said to be catching. Interest and enthusiasm are also catching. One enthusiastic man or woman is sufficient to inoculate a whole company. In truth, there is no other way to launch a movement than to extend the knowledge and the spirit of the movement from personality to personality until sufficient power is

gained to launch it. Hence the necessity of the meeting with all officers and teachers present.

4. With officers and teachers enlisted, the next step is the enlistment of the rank and file of the school and church, for ultimate success depends upon them. An uninformed and uninterested company can defeat the best plans ever devised. Again, intelligent interested cooperation on the part of a company can carry forward to success even second- or third-rate plans. As the story goes, a man was making careful plans for moving a heavy timber. One of his neighbors came along. After looking the timber over he said, "You can't do it, neighbor." Having made this speech, he backed up and sat down on it. Soon another man came along. Taking in the situation, he asked, "Trying to move the timber, neighbor? It can't be done." He too backed up and sat down on it. Soon there was a long row of men sitting heavily on the piece of timber. In order to move it the man must either shake the men off or move it, men and all. In a Sunday School the superintendent has plans laid for a big job. On a certain morning the plan is proposed. Immediately some uninterested person slowly arises and remarks: "Mr. Superintendent, it can't be done. That plan won't work here." Having made this speech, he backs up and sits down on the plan. Other uninformed members get up one after the other, and say: "I agree with the first speaker. The thing just can't be done." In less than five

minutes after the plan is proposed, a half dozen or more are sitting on the plans of the superintendent. If he carries his plan on to success he will have to shake those men off or carry the plan, men and all. Therefore it is time well spent to take the rank and file of the school into your confidence as to plans and methods before plans are definitely launched. That this may be done quickly, get the pastor to preach on some such subject as "Getting Pupils and Holding Them." This will bring the matter before the entire church. Let the superintendent supplement this with a strong, enthusiastic talk from the platform. And once again, let each teacher talk the matter over with his class until the entire school catches the spirit of everybody in the Sunday School every Sunday. A certain room in a public school became so enthusiastic over making a perfect record of attendance that the pupils themselves looked after the slow ones and saw to it that they were there. With such enthusiasm for attendance and enrolment in the Sunday School, the pupils themselves will look after the slow and the delinquent ones.

5. With officers, teachers, and pupils enlisted, there will be little need for resorting to spasmodic, high-pressure methods used in some schools. True, the skilful physician may use a powerful stimulant to carry a weak patient over a crisis, but he uses it as a last resort and not as a remedy for general practice. So a superintendent may resort to a highly

stimulative method to arouse a sluggish school and to carry it over a crisis, but he too must use it as a last resort and not as a method for general use. Magazines and papers suggest many of these stimulative methods by which attendance is often said to be doubled in a few weeks. All this is unnatural and short-lived. Nothing will ever surpass the hearty cooperation of officers and teachers and pupils for securing and holding Sunday school attendance. Everlastingly at it is the price that must be paid for attendance. But without plan and method the school will not be everlastingly at it, so a few suggestions are offered.

Make School Membership Significant

If entering the Sunday School meant more, a greater number of pupils would be more regular in attendance. More regular attendance means a higher average attendance. Many schools emphasize the meaning of entrance upon their classes by requiring each new pupil to sign an application-card. The mere fact that the pupil is required to sign his name to something is impressive. However, the chief value of the application-card lies in the clear, terse statement of the aim of the school and of what is expected of the pupils as printed in bold type on the card. Again, it is a good plan to give some public recognition to all new pupils. It takes very little time, and it means much to be noticed.

Give Honor Where Honor is Due

It is not the purpose of the Sunday School to give undeserved honors to its members. An impartial recognition of faithfulness, diligence, and efficiency on the part of members of the school will contribute to school efficiency. Therefore some carefully planned honor system will be helpful in securing and holding pupils in the school. For example, some such system of marking as the following might be adopted for all pupils above the primary or junior ages:

Attendance at Sunday School	60
Bringing Bible	10
Offering	10
Home study of lesson	10
Presence at church	10
Perfect marking	100

The pupil who has a perfect marking for a whole year has his name placed on the Honor Roll that is hung on the wall in a prominent place before the school. Or the well-known Robert Raikes Diploma may be given at the end of the year of perfect record. The year ought to begin with the first of October and end with the last of September. This will bring the day when honor is given to whom honor is due on Rally Day. Rally Day is already

very popular, but this new feature will make it even more so. In marking the perfect record due allowance must be made for necessary absence.

Look After the Absentee

The school that maintains an average attendance of sixty per cent of its enrolment must have some well-defined plan for looking after its absentees and delinquents. In almost any Sunday School an enrolment secretary is a necessity in dealing with the absentee problem. It is the duty of the enrolment secretary to enroll all new pupils and to assign them to their proper departments or classes. It is also the duty of this secretary to look after the attendance of each pupil in the school. When a pupil is absent, say two Sundays in succession, it is the duty of the secretary to report this fact to the teacher on a card designed for the purpose. It then becomes the duty of the teacher to see that the absentee is looked after at once. On the back of the card there is a blank to be filled out by the visitor. The card must be returned to the secretary. In this way hundreds of pupils may be saved to the Sunday School. One morning a pastor announced to his school that one hundred and nine new members had entered the school during the past six months. He then turned to the register of attendance, and showed that the average attendance of the school at the time he was speaking was very little above one hundred. The school was aston-

ished. Evidently there was a great loss somewhere. The school needed a well-defined plan for looking after its absentees.

Make a Church and Community Survey

In order to reach an enrolment that will be a satisfactory proportion of the resident membership of the church each school ought to make a church and community survey at least once each year. The committee making the survey will take into account: First, the members of the church not in the school; secondly, the relatives of the pupils not in any other school; thirdly, the friends and chums not in any other school. All of these are in the legitimate field of the school making the survey. If you do not look after them, perhaps no one else will. All names obtained should be carefully classified and listed. The lists should be turned over to the proper classes or departments to be followed up. The classes can look after those who naturally belong to them more effectively than any one else. Men can get more men; women can get more women; young men can get more young men; young women can get more young women than any one else. Nothing has ever surpassed in effectiveness the personal appeal in securing new members. One visit, with blood interest in it, is worth more than a pocketful of "We Miss You Cards" sent through the mail, for it has in it the vital touch of personality. There are few schools that cannot be

increased in enrolment from twenty-five to fifty per cent by a careful church and community survey and consecrated follow-up work.

Make Each Class a Force in Its Field

Although a class must never exist for its own sake, it may become a mighty force in its own field. That a class may become such a force in its field it ought to carry on at least three lines of work. First, each class ought to carry on an intensive work. That is, each teacher ought to do some real teaching, and the members of the class ought to do some real studying, so that by the end of a given time the teacher may have the consciousness that he has taught something and the pupils may have the consciousness that they have learned something. Secondly, each class ought to carry on an extensive work. That is, each class ought to seek to meet the whole round of human needs. The class that would be a force in the school and in the community must minister to the needs of its members. It must minister to their sorrows and to their joys; to their poverty and to their wealth; to their sickness and to their health. The class that thus extends its ministry to the whole range of human needs will be a real force in securing and in holding new members. Thirdly, each class must carry on an expansive work. That is, it must so expand in sympathy and love that it can take in any one who is in need of help. The class that is satisfied

with its own limited circle will never become a force in the school to get and to hold because its sympathies are too narrow. In the last analysis then, the class is a very important factor in building up the membership of the school. If the class ministers to those who naturally belong within its bounds, the school will continue to gain and to hold. It was the night before the election. A campaign leader for a certain ward had called his lieutenants together for last instructions. Just before the men separated that night the great leader lifted his right arm high above his head and shouted, "Look after your block to-morrow, and the election will be ours!" Teachers, look after your classes and their fields, and an average attendance of sixty per cent of the school enrolment and an enrolment that will more than equal the resident membership of the church is yours.

Make Out Annual Report Early

Early in February your Director will send out the blanks on which you will make your annual report on the Standard. Begin work on it at once by reading it over carefully. During the last ten days of the month fill out the blanks. Secure the signature of the pastor or other church officer who thus vouches for the correctness of the report. After making a duplicate copy for your local church clerk, send your report to your State Director of Sunday School and Young People's Work in time to

reach him by March 1, when all reports are due. What seems an unnecessary detail to some school officers is a means of uniting detached units in a mighty movement full of help for every Baptist Sunday School.

III

GRADING

By A. A. HOLTZ, Ph. D.



-III

GRADING

The Baptist Sunday School Standard requires a graded school using graded lessons (at least in part), and annual promotion of pupils.

I. Purpose of Grading

The primal object in the graded school is to place the child "in the midst." We no longer attempt to fit the child to the material, but taking the child as God has ordained that he should develop, we fit the biblical material to the knowledge and capacity of the child in the various stages of his development. In that oft-repeated phrase, "grading has for its object the giving of the milk of the Bible to the babe and the meat to the adult," with a gradual, but continuous and systematic leading of the youth from one to the other.

The purpose of the graded school is so well stated by Baldwin in "The Junior Manual" that we simply quote: "The purpose of the graded lessons is to meet the spiritual needs of the pupil in each stage of its development.

"The spiritual needs broadly stated are:

"1. To know God as he has revealed himself to us in his word, in nature, in man, and in Christ.

“2. To exercise toward God the Father and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.

“3. To know and do our duty to others.

“4. To know and do our duty to ourselves.”

II. Reasons for Grading

1. The pupils are not of one age or of like abilities.

2. The pupils are constantly developing in knowledge and character.

3. A definite course is necessary if we are to have efficiency and progress to meet the growing need of youth.

4. Grading gives opportunity for the correlation of biblical and Christian truth so as to fit the needs of the child in the various stages of development.

5. The Sunday School should compare favorably with the public school.

Since the public school is graded, if the Sunday School is not, both the parents and students are likely to make unfavorable comparison to the disadvantage of the Sunday School. On the other hand, if the Sunday School is graded, both the students and parents tend to place the Sunday School on the same educational plane as the public school.

III. What Grading Is

1. Classification of scholars according to their age and capacity.

2. A grouping of scholars of like age and ability.
3. The selection of material to meet the needs of those in the various classified groupings.
4. The adoption of a definite course of Christian and biblical instruction.
5. The assignment of teachers to that grade or department which they are best qualified to serve.
6. *Specialists*. The teachers remaining with a grade or department for succeeding years become specialists in dealing with that age or department in the way that the grade or high-school teacher becomes a specialist in his work by continuing in the department for succeeding years.
7. Adoption of modern educational precepts.
8. *Criterion to be followed*: In grading a school for the first time it is a good policy to follow in general the grading of the scholars in the week-day school.

IV. Advantages Gained

1. Material can be adapted to the spiritual needs of the child.
2. The scholar of necessity has to use the Bible. The graded lessons cannot be properly taught without each scholar of the class using a Bible.
3. *Cure of aimlessness*. The graded school, because of its definite course, has now a definite goal and objective.
4. The scholar is given a connected and related knowledge of the Bible.

5. Teachers become specialists in a definite grade and department.

6. *Educational saneness.* No other educational agency has failed to adopt the principle of grading as now pedagogically accepted.

7. Provides a basis for the recognition of work accomplished and for promotion.

8. *Order.* The lack of discipline in many schools is due to an indefiniteness and aimlessness which is cured by grading.

9. *Social relationship.* Like ages and capacities being grouped together, there comes into being a social consciousness between the members which is impossible otherwise.

10. *Point of contact for teachers.* Because of this grouping the teachers find the adaptation of material to classes easier and more profitable.

11. *Class loyalty.* Within these groupings there naturally springs up a class and school loyalty

V. Steps Leading to Grading

1. *Create sentiment.* When the Sunday School superintendent or other officers and teachers feel that their school can and should be graded, the first step necessary is the creation of sentiment.

2. *Educate.*

(1) The pastor. The first person to be educated to the belief in a graded school should be the pastor, as he is the key-man in helping to bring the church and others to believe in a graded school.

(2) The officers and teachers. The presentation of the values of the graded school should be made at the monthly meeting of the officers and teachers for several consecutive months in order that they may fully understand and indorse the graded scheme.

(3) The scholars. Teachers should explain to the classes the purposes of grading and the benefits to be derived from the graded lessons.

3. *Reach decision.* Following the creation of sentiment and the education of the leaders and people there ought to be a definite decision on the part of the Sunday School teachers and officers to adopt the graded lessons. If possible, the whole church should be led to indorse the graded system.

4. *Comprehension.* After decision has been reached for the installation of the graded system, all of the Sunday School teachers, officers, and scholars, together with the parents, should understand fully the purpose and aim of the graded system before its actual adoption.

5. *Visitation.* Another important step before the actual adoption of the graded lesson is to encourage the teachers and officers to visit Sunday Schools which have been successful with the graded lessons.

6. *Pledge cooperation.* An important step before actual installation is to pledge cooperation, if possible by vote of: (1) the church, (2) the school, (3) the parents.

7. *Election of proper officers.*

(1) Secretary of enrolment and classification. In every Sunday School there should be elected a secretary whose duty it should be to see to the enrolment of incoming scholars and their classification.

(2) Secretary of class-marking. Promotion should be made as a result of work accomplished, which necessitates markings and a record of the markings.

8. *Determine the basis of classification.* It is advisable to adopt as far as possible the public-school grading of the pupil.

9. *Determine the basis of promotion.* Promotion Day and Rally Day should be combined and should occur the last Sunday in September, so that on the following Sunday the school may properly begin its new year of the graded lessons which are planned from October first to October first.

10. *Correct mistakes.* Be willing to acknowledge mistakes and modify first plans. Correct the mistakes made in classification or in the adoption of the graded material, as soon as evident. A school adopting the graded lesson material for the first time, will not be able to perfect its organization at the start.

11. *Time element.* In many schools it may be a year or many years before the graded material can be fully adopted, and the time element ought to be taken into consideration in the planning.

VI. Ways of Grading

1. *Simultaneous.* Some schools find it practicable to adopt the entire graded system on one Sunday. If the entire school has been educated and is enthusiastic over the grading system, this may be advisable.

2. *Gradual.* In the majority of schools it will be found more feasible to grade only part of the school at the beginning. The plan of grading which is the most satisfactory is the adoption of the graded material by the elementary department, which includes the Beginners, Primary, and Juniors. As year by year those in the Junior departments are promoted to the Intermediate department, the graded material should be adopted so that in the course of a few years the school is gradually graded throughout.

VII. Graded by Classes and Departments

The International Standard calls for three departments, namely, the Primary, with ages to twelve years; the Secondary, including scholars from the Elementary department to twenty or twenty-four years; and the Adult, those above the Secondary. These three departments are divided as follows:

Elementary division.

Beginners, ages four to five years.

Primary, ages six, seven, and eight years.

Junior, ages nine, ten, eleven, and twelve years.

Secondary division.

Intermediate, ages thirteen, fourteen, fifteen, and sixteen years.

Senior, ages seventeen, eighteen, nineteen, and twenty years.

Adult division.

Those above senior age.

The Sunday School Council of Evangelical Denominations recommends an alternate grouping of the Secondary division:

Group I, ages thirteen, fourteen (twelve optional).

Group II, ages fifteen, sixteen, seventeen.

Group III, ages eighteen to twenty-four.

VIII. Promotion

There are two forms of promotion:

a. *Certificate*. The scholar finishing the work of a certain grade should be awarded a certificate in passing from one grade to another in the same department.

b. *Diploma*. The scholars who have completed all their work satisfactorily and are promoted to another department, should be awarded a diploma.

1. *Recognition of progress*. To the scholar promotion indicates that he is "getting somewhere."

2. *Gives sense of continuity*. The scholar comes to feel that naturally he is to advance into the next class or department, and there is a definite course of advanced work for him to cover.

3. *Token of appreciation.* The scholar accepts the certificate or diploma as a token of appreciation of the Sunday School as a whole and of the teacher for the work he has been willing to do.

4. *Stimulus.* As a result of the certificate or diploma awarded him, there is felt a stimulus to do carefully and well the work of the higher department to which he is advanced.

IX. Value of an Examination

Promotions in the Sunday School, the same as in the public school, should be on the basis of definite work accomplished. At the completion of a quarter's or a year's work in the grade there should be an examination for the following reasons:

1. *Correlates knowledge.* The scholar in answering the questions in an examination necessarily correlates his knowledge of the Bible and of Christian truth.

2. *Better understanding.* As the scholars attempt to put into words, or better, to express themselves, their knowledge of biblical truth becomes clearer and more understandable.

3. *Incentive to better work.* The scholar, knowing there is to be an examination upon the completion of the quarter's work, will study more diligently and give more time to his preparation.

4. *Reveals himself.* As the scholar writes the examination he comes to know whether or not he has a knowledge of the work he has been over.

X. Times of Adoption

A Sunday School reaching a decision to become a graded school should necessarily have the installation of the grading system upon the first Sunday of the quarter—October, January, or April.

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IV

EVANGELISM

By A. B. WITHERS

IV

EVANGELISM

The Baptist Sunday School Standard requires definite instruction and invitation to pupils to accept Christ as Saviour.

“The scholar’s conversion is the foundation of all spiritual culture. The teacher, therefore, should know, and make his scholars to know, the true meaning of scriptural conversion—that it is not a mere intellectual assent to the truth of the gospel, an easily wrought sentimental acceptance of Christ, or the strictest conformity to church rules and ordinances, but a personal, loving trust in Christ as Saviour from sin, accompanied by the regenerating work of the Holy Spirit. The Sunday School teacher ought to know if his scholars are thus converted, and if not, by persistent personal appeal, should endeavor to influence them one by one to a hearty and intelligent decision for Christ.” The trend of modern thinking seems to be away from or at least in neglect of the fundamental importance of evangelistic effort in our Sunday School work. In our training books, in our conventions and institutes we are placing the emphasis upon educational psychology and methods. These are im-

portant to be sure, and we would not for a moment discourage the study of them, but we must never lose sight of the end of it all—the winning of our scholars to a personal acceptance of Jesus Christ, their development in Christlike character, and their training for and their enlistment in Christian service. It is from an earnest desire that our Baptist Sunday School workers should have their attention directed anew to the fundamental importance of evangelistic effort in the Sunday School, that this chapter is prepared.

I. The Vital Importance of Sunday School Evangelism

Vision must come before effort, if effort is to bear its best fruitage in the life of the worker, and of those for whom he works. Our Sunday School workers need most of all to see the task, to feel the need, and to hear the call of the Master to enter into the work. Unless our souls are afire with this vision, our scholars will not yield to our appeals. Why urge evangelism in our Sunday School work?

1. *Because of the mission of the Sunday School.* The Great Commission of Matthew 28 : 19 makes plain the teaching task of the church through this age. It is a double one. “Go ye therefore and teach all nations.” Here the word translated “teach” means “make disciples of,” or “evangelize.” Conversion to Christ is the end in view. The other part of the task is “teaching them to

observe all things whatsoever I have commanded you." Here an entirely different word is used. It is the word usually employed for "giving instruction." So the teaching task of the church is a twofold one: teaching for evangelism and teaching for the development of Christian character. The first task of the Sunday School as the teaching department of the church, therefore, is that of leading the scholar to Christ for salvation. We must not lose sight of this fundamental work. All our future building will be in vain, if the foundations are not properly laid.

Dr. A. F. Schauffler says: "It needs to be emphasized a thousand times that the aim of the Sunday School teacher is not merely to impart biblical knowledge, but the formation of Christian character—that Christ may be formed in the scholar, the hope of glory." Dr. Henry Clay Trumbull, that prince among soul-winners and Sunday School workers of his day, says: "Does the scholar realize that he is a sinner; that he needs a Saviour; that Jesus is the only Saviour—the Saviour of all who trust themselves to him in conscious need and clinging faith? Does he trust Jesus as his Saviour? Is he evidencing his faith by his works—his belief by his daily conduct?" This is the vital matter for the Sunday School teacher of to-day, and until he can answer these questions in the affirmative for every one of his scholars, his first and greatest task is not finished.

2. *Because of the opportunity of the Sunday School.* Of all agencies of the church at work at the task of evangelizing, the Sunday School has the greatest opportunity. This will be plainly seen when we consider the following striking facts:

(1) The Sunday School has a comparatively unworked field. The home ought to be the chief agency for leading the children to Christ. But sad to say, even in Christian homes, this task is largely neglected. Of course, in the home where Christ is not loved and honored, nothing is being done. Other agencies of the church are doing little for the salvation of the children, that task by common consent being left to the Sunday School. If the Bible School teacher, therefore, does not sow and reap the harvest, the field will go uncultivated and unreaped. A surprising number of Baptist Sunday Schools make no annual, systematic evangelistic effort.

(2) The Sunday School has an easily worked field. How difficult it is to lead an adult sinner to Christ! Every worker in this field has been met over and over by the response from those whose habits are fixed, "Not to-night." Our hearts grow sick of the hesitation and refusals of those who have passed through the favorable time of life for Christian decision. But how easy it is to lead the child to yield his life to the call of Christ! It is so easy that there is danger when the appeal comes from the leader who is not wise in dealing with the truth and the child. It is not difficult to

understand why it is so easy to lead the child to decide for Christ. Childhood and youth are the golden periods for conversion, because (a) then is the mind most receptive and the memory most retentive. There are no doubts to dispel, no false theories to unlearn. The child far more readily than the adult grasps the fundamental truths of the gospel. Again, (b) the heart of the child is so tender. The emotions are by no means to be despised. They are God-given powers, and they have their place in the spiritual life of the individual. They may be abused, to be sure, but there are equally grave dangers in ignoring them. Then (c) in childhood the will is easily moved to action. The habits are not yet fixed, and especially the habit of resisting the call of duty and of the Spirit. The child's first impulse is to respond to this call, and the wise Sunday School teacher will take advantage of this impulse.

(3) The Sunday School has the most fruitful field. Results of effort here are rich and lasting. Perhaps the majority of our Christian leaders down through the centuries were led to Christ in their early life. Certainly the great mass of the rank and file of our churches were converted before the close of the teen age. The testimony of pastors and other Christian leaders is that, on the average, those that are converted in childhood make the most steadfast and useful Christians. Spurgeon said: "My conviction is that our converts from among children

are among the very best we have. I should judge them to have been more numerously genuine than any other class, more constant, and in the long run, more solid."

3. *Because of the peril in neglecting this opportunity.* If the scholar passes beyond the teen age without being converted to Christ, the probability that he will ever yield grows smaller with the succeeding years. If not converted in youth, he drops out of the Sunday School. Witness the situation in all our Sunday Schools to-day. How many unsaved adults are to be found in the average school? Fortunately the organized class is helping to bridge the gap. Marion Lawrance says: "Speaking generally, the age of twenty marks the dead-line; if children are not brought to Christ before that time, the chances are that they will not be brought at all." An investigation carried on in the State of New York a few years ago revealed the following startling facts: "Only twenty per cent of Sunday School scholars confess Christ while connected with the school; another twenty per cent after they leave school; while sixty per cent of all who pass through our schools never, so far as can be learned, confess Christ at all." That means that three-fifths of those who give us the opportunity to touch them for Christ go out into eternity unsaved. Surely all these facts which face us ought to drive us to our knees, and to renewed effort to win our scholars while we have the opportunity.

II. Some Methods of Sunday School Evangelism

The important thing is to get the vision, hear the call, and feel the need of this work. When our Sunday School people become aroused to the vital importance of winning the scholars to Jesus Christ, the question of method will be easily solved. Vision, spiritual power, and skill in handling the word are the essentials. The following suggestions may be of help. They are classified under Individual Effort and Concerted Action.

1. *Individual effort.*

(1) The teacher. The biggest factor in the Sunday School is, of course, the teacher. This is especially true in the matter of soul-winning. More than any other worker, his is the great opportunity, and therefore, the responsibility, for leading the scholar to Christ. And we are glad to believe that there are thousands of consecrated and faithful teachers to-day, who are preparing the soil, sowing the seed, and reaping the harvest. Many, however, are discouraged with the meager results they seem to be getting. But out of sight the seed is growing. The pastor, or some other, may by and by reap the harvest, and the unthinking may give him the praise for the work; but we may rest assured that the Master of the harvest knows who did the sowing and the cultivating, and will one day confer the reward. His word is: "One soweth, another reapeth . . . he that soweth and he that

reapeth shall rejoice together." All teaching should be done in a spirit of hope.

It is the teacher's privilege to press the claims of Christ upon his scholars in a variety of ways.

First, in the Class. There are few lessons that will not yield themselves to an application which will present Christ as the Saviour of men. And this without violence. Is once a week too often to bring the scholar face to face with his relation to Christ? Surely not. The wise teacher will not single out individuals, however, in the presence of the other members of the class. His appeal here should be to the whole class. There will be times when this appeal will be especially opportune. One of the ways tested by the writer with good results is to have, after the earnest presentation of the truth, a season of silent prayer. Then while the heads are still bowed, call upon the unsaved of the class to manifest their decision to live for Christ by rising or by the uplifted hand. We have tender memories of teaching a class in a mission Sunday School in the country, when, because of the heat, we met under a tree in the open air. At the close of the lesson, one young man, a boyhood acquaintance, yielded his life to Christ, and until his death some months later, he lived an earnest Christian.

Again, in the Inquiry Meeting. One of the best methods for bringing the scholar to a decision is to ask those who desire further instruction to remain after the lesson for a few minutes' conference with

the teacher or pastor. Or, if the classroom is not convenient for the purpose, another room more retired may be chosen. Here in the few moments of heart-to-heart talk the teacher may be able, with the open Bible, to show the scholar the way of life. We commend this plan most highly. Its use causes a teacher to seek after-class opportunities.

Outside Opportunities. An invitation to the teacher's home has often resulted in a pupil won for Christ. The first soul the writer ever won was in just this way. A visit by the teacher to the scholar's home or place of work has also proved fruitful. It was in this way that Dwight L. Moody was led to accept Christ, and who can measure the results of that faithful teacher's effort?

(2) The pastor. The pastor has a fine opportunity for soul-winning in connection with his school. A successful general worker tells how, when a pastor, he used to take the classes of the upper departments in rotation, on successive Sundays, to his study, where, in the presence of the teacher, he taught the lesson and made the appeal. The pastor will often find it convenient to address the whole school above the primary department, during the closing moments of the session.

(3) The superintendent. The superintendent can do much to influence the school in an evangelistic way. Personal visitation, letters to the members of his school, and the public appeal, if he is fitted for it, are some of his opportunities.

(4) The Christian pupil. The organized class aims to inspire and direct Christian activities. It has no service more important than effort for the conversion of the unconverted in its membership. Personal work by the active Christian of the class should supplement the appeals of the teacher.

2. *Concerted action.* In recent years some form of concerted effort has proved of splendid worth in winning boys and girls to Christ. This concerted effort is usually known as Decision Day. Its importance calls for extended treatment here. In the judgment of the writer, when properly prepared for and carried out, it is one of the most fruitful methods ever introduced into our Sunday School work.

(1) What? One of the best definitions we have ever seen is that by Mr. Lawrance: "Decision Day is generally understood to be a specific day, appointed in advance, for which preparation is made, and on which definite efforts are put forth to secure decisions for Christ on the part of Sunday School scholars." Decision Day may not only provide an opportunity for winning the unsaved to an enlistment in the kingdom of God, it may mean a re-consecration of life for believers, and a dedication of Christians to special forms of Christian work. Why should not young men volunteer for the ministry in such a service?

(2) Why? Concerted effort among Christians united to win others for Christ is both scriptural

and psychological. "Where two or three are gathered together in my name, there am I in the midst of them." "If any two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father." In the early church special power accompanied united praying and effort on the part of God's people. One of the secrets of the remarkable power of great evangelistic campaigns lies in the concerted effort of communities. Where many people are thinking, reading, talking, singing, and working religion, an atmosphere is created which is favorable to an awakening and decision on the part of the unsaved. Concerted action in preparation for Decision Day arouses the indifferent teacher to the spiritual needs of the scholars. It also helps to keep to the front in the thinking of the workers the fundamental importance of soul-winning in the work of the Sunday School.

(3) When? Sometimes a special day is fixed upon by a State Convention or other organization with which the Sunday School is affiliated. Where this is not done, each school is left to decide the question of the best time for itself. Some schools have Decision Day only once a year, and then usually during the special evangelistic meetings of the church. Others, using the uniform lessons above the elementary departments, select a Sunday when the lesson for the day seems especially appropriate. Still others have stated seasons, like Easter and Thanksgiving, when they make the special effort.

(4) How? This is the most important question. We give the following suggestions, which have proved helpful in different places.

- a. In the Workers' Meeting talk over the desirability of observing such a day, when special effort shall be put forth to win the scholars to Christ.
- b. Make a School Survey, listing the names of all scholars who are not Christians, and distributing these names among the workers as prayer-lists.
- c. Fix upon a day for the heading-up of the special work. Let this day be far enough away to allow of the fullest preparation for it. One of our general workers says, "I never consent to go into a Decision Day service unless there has been at least a two months' preparation of the teachers and officers under the direction of the pastor." In fixing upon the day, care must be taken that the time shall be known only to the workers. Otherwise the scholars will fortify themselves against the appeal, and some of them who need help most will plan to be absent when the help is to be given.
- d. Frequent meetings of the workers should be held, for consultation, prayer, and instruction in soul-winning methods. The pastor can be of great service here if he is properly prepared.
- e. On the Sunday before the Decision Day the pastor should preach a sermon on some such subject as "The Desirability of Early Decision for Christ." An unusual effort on the part of the teachers and officers of the school should be put forth to secure attendance of the

scholars at this service. f. It would be a splendid thing if the teachers do not wait for Decision Day to make their appeal, but secure thoroughgoing conversions among their scholars before Decision Day. Then Decision Day might well become Witnessing Day. g. On Decision Day let all the exercises be deeply spiritual and reverent, but not gloomy. The yielding of the life to Christ should be a happy experience, but the issues are momentous and the workers should avoid all levity and distraction. Let the teachers be prayerful and the teaching be intensive. Christ should be uppermost in the instruction. Leave time for the appeal at the close of the hour. A good way of making the appeal as stated above is for the teacher to ask that every head be bowed and every heart decide what he will do with Christ. After a season of silent prayer, while heads are still bowed, the teacher will ask all those who have really given their lives to Christ to manifest it by rising or by lifting the hand. Then, and not till then, cards may be used in registering their decision. These cards, if used, should be in duplicate, one for the teacher and one for the scholar.

During the closing exercises of the school all the departments above the Primary or Junior should be brought together. Joyous testimonies from the scholars who are already Christians; confessions from those who have just given their lives to Him, and an opportunity for those who still hesitate to decide, should be the program in the closing mo-

ments of the school. It would be a good plan to have those who have just decided for Christ to register their names in a specially prepared book, which would be the property of the school. This is by no means of trivial importance. Every act that repeats the confession, deepens the decision and strengthens the will. The habits formed at this time in the new convert's life will decide the kind of Christian he will be in the future.

h. Follow-up work. Here is where so many churches fail. This is the time of all times when the scholar needs help, encouragement, instruction. The teacher should visit him. He should also have the scholar in his own home. The pastor should have a special class for new converts. This will be held at some time apart from the Sunday School hour, when instruction in the fundamentals of the Christian life, and later the doctrines of the church, should be given. Effort on behalf of the scholar at this time will be worth more to him and to the kingdom than at any other time in his life. He should not only be instructed, but should be given something to do for Christ. Food, exercise, and atmosphere are all necessary to Christian growth. Let the school provide these things, and strong Christian character will result, otherwise a dwarf.

(5) Why not? Many good people are opposed to Decision Day. The loose superficial work done by some schools on this day has given occasion for criticism. The unwise and criminal dealing with

children on the part of some leaders of children's meetings has also caused people to be suspicious of all plans for the conversion of children. The writer has been present in such meetings, when his heart was stirred with indignation because of the unfaithfulness to the truth and to the child on the part of the leader. However, the plan cannot be blamed for the sins of those who have used it. We believe most heartily that Decision Day may be so planned for and so carried out that it will result in greatest blessing to the school and to the church. If careful preparation is made in advance, if workers are Spirit-filled and prayerful, if teachers are faithful with their scholars and with the word, there can surely no harm result, but instead great good. There are two extremes to be avoided—superficial work on the one hand, and indifference and neglect on the other. The great majority of our schools are guilty of the latter. We know leaders who are bitterly opposed to Decision Day, who make no effort to lead the child to Christ in any way. At a recent convention attended by the writer the question, "Do you observe Decision Day?" was answered by one school, "No, no; we have them converted." In the discussion of this question later one of the delegates from that school, a splendid brother, said in defense of this reply, "We make every Sunday a Decision Day in our school." The secretary of the convention asked him how many of the scholars of his Sunday School

had been led to Christ in the school during the past year. He was somewhat confused, and answered, "Well, I—I do not recall that there were any." Marion Lawrance says on this point, "Those who make this objection are generally silenced by the question, 'Is every day in your school a Decision Day?'"

V

ORGANIZED CLASSES

By IVAN P. FLOOD



V

ORGANIZED CLASSES

The Baptist Sunday School Standard requires the organization of all adult and senior classes with certificates of recognition.

Surely no modern Sunday School worker needs to have the reason for organized adult classes justified in view of their unprecedented growth in numbers and their usefulness in helping to bring in the kingdom. Hundreds of thousands of men, to say nothing of the hosts of women, have been permanently related to the church through this single movement in less than a decade. Since the Men and Religion Forward Movement, religion has been presented as never before as a man's job, and the organized class, through the use of the force and resource of organization, has sought to set every member to the doing of some worthy task in the name of Christ and the church.

Our Baptist Sunday School Standard recommends that every adult class *ought to be organized, and at least the senior classes* (those whose members are seventeen to twenty years of age) *must be organized* if your Sunday School is to become Standard.

Just at this age organization is very important. It is a natural instinct in the lives of young people of these years. The three great questions of a lifetime have to be settled during this period. What shall I do? Whom shall I serve? With whom shall I mate? An organized class, wisely led, can be a powerful factor in helping young people find the right answers to these questions.

Class organization also gives opportunity to help young people find themselves. There are natural leaders in every group, and this plan gives opportunity to discover this talent and put it into practice. Young people of this age naturally respond to class organization, and find great joy and pride in class mottoes, songs, yells, emblems, etc. If this instinct is encouraged, they can be easily led into valuable service for the school, church, and community. Class organization means officers and committees, and through these definite ways of service are provided. Through doing things a splendid ability to do other and better things is developed. Responsibility in office or on committees here not only accomplishes more than teachers alone can do, but also prepares these young people to bear their share of the burden of the work and support of the church and its world-wide undertakings. Therefore, all must see the importance of organizing classes of older teen-age folks.

A recognition certificate costs twenty-five cents, and at once identifies your organized class with the

great host of other organized classes. Write your State Sunday School Director for the necessary blanks.

The following discussion has been adapted from Dr. A. A. Holtz's monograph on "How to Organize an Adult Bible Class":

Reasons and Results of Organization

1. *Definiteness.* Without organization a class lacks cohesion, unity, purpose, and group loyalty. The properly organized class brings together otherwise scattered forces into an agency which has centralized authority.

2. *Permanency.* A Bible class unorganized depends for its success and continuation upon the personality of the teacher or the leader of the group. A result of class organization is a feeling of group responsibility, which responsibility results in a class loyalty that tends to assure permanency.

3. *Increases membership.* When an invitation comes from the class teacher or from a member it may bear fruitage, but a larger number can be reached and interested by the systematic effort of a class. Men can appeal to men and women to women where the pastor or teacher often fails.

4. *Unity of effort.* An outcome of the organized class with its duly elected officers is the development of a unity of endeavor upon the part of the individual members of the class. Organization accentuates a single class objective.

5. *Concentration.* As the organized class secures unity of effort upon the part of its members, this effort can be concentrated upon specific tasks for the class to perform or upon plans for the class to carry into execution.

6. *Distribution of labor.* Another important result of class organization is the distribution of the responsibilities of the leader or teacher to all members of the class.

(1) There are the duly elected officers, committees, chairmen, and committeemen, with their specific responsibilities.

(2) The really successful organized class is the one in which each individual member has some part of the class responsibility. The result is that neither the teacher nor the leader bears all the burden, but each and every member has a share in the activities of the class.

7. *Provides the church with a training-school.* It naturally follows that through the distribution of labor each member of the class has some definite task to perform. They are constantly being trained and developed for the greater service of the church.

Methods for Organization

1. The one who is to launch the movement for an organized Bible class should first seek the cooperation of the Sunday School superintendent and the pastor. From the beginning the class must put the school first.

2. An atmosphere in favor of class organization should be cultivated.

3. Enlist the interest of certain key-people, and through them reach others.

4. If possible, start with some existing class in the Sunday School.

5. Literature which covers the essentials and purposes of the organized class should be given those you are trying to interest.

6. Announcement should be given from the Sunday School for all interested to meet the following week.

(1) Insert an attractive announcement in the church bulletin if there is one.

(2) Cards should be handed out by the ushers.

7. At the first meeting effect a temporary organization, discuss the plans and purposes and reasons for an organized Bible class.

8. Prepare a list of all who, in the opinion of those present, are available for class-membership.

9. Give each one present a list of persons to be personally invited and interested.

10. Continue to have the announcement given in Sunday School, church services, and church bulletin.

11. Arrange for a gathering of those you desire to enlist in the class at a social function some evening. Explain the organized Bible class, its purpose, and the results obtained in near-by churches, and get as many to enroll as possible.

12. At this meeting, or at the following Sunday meeting of the class, a definite date for permanent organization, some five or six weeks in advance, should be decided upon.

13. Have it understood that all who enroll before the date of permanent organization will be enrolled as charter members.

14. All those who decide to join should be given a list of others to be seen and invited. After certain periods have an interchange of lists so that those slow to decide will be interviewed by several different persons.

15. On the date previously arranged the permanent organization should be consummated; the officers and committees as outlined under special heading should be elected. An inventory, so to speak, should be made of each member. Abilities of the individual should be carefully thought over, so that those best fitted shall be chosen for the various offices.

Officers and Committees

The International Standard of Organization, which is adopted by all denominations, is the following:

1. The class shall be definitely connected with some Sunday School.

2. The class shall have the following officers: teacher, president, vice-president, secretary, and treasurer. It shall also have at least three standing

committees, as follows: (1) Membership; (2) Devotional-missionary; (3) Social. It is not required that these committees be known by these particular names, but that the class shall have three committees which are responsible for these three kinds of work.

Teacher.

There can be no hard and fast rule, but generally a man for the men and a woman for the women is best.

1. The character of the teacher should be beyond reproach.

2. The successful teacher is one who makes each member of the class a personal friend.

3. The teacher should attempt to teach only such courses as he is qualified to teach.

4. Only when the teacher is a soul-winner will the class become soul-winners.

5. A professional man or a leading business man, with aptitude as a teacher, generally lends more influence than one who is employed in a religious capacity.

President.

He should:

1. Acquaint himself with the purpose, scope, and needs of the class.

2. Preside at class sessions.

3. Study ways and means of promoting class efficiency.

4. Study ability of the individual class-member for the proper assignment of duties.

5. Hold regular business meetings in which frank discussion of all questions is allowed.

6. Call frequent meetings of Executive Committee to consider recommendations to be made to the class.

7. Know at all times the activities of each officer and committee.

8. Visit similar classes to observe their methods.

Vice-president.

As much care should be taken in his selection as in the case of the president, for in case of absence or withdrawal he must assume the responsibilities of the president.

1. He should occasionally preside and at all times be expected to make suggestions and to give the announcements.

2. Many definite duties should be his, such as class visitor, the securing of attendance at business meetings, and the securing of places for midweek meetings.

3. He should be an ex-officio member of all committees.

4. By study and observation of such classes he should be acquainted with the best class methods.

Secretary.

1. The secretary should be responsible for three separate lists which ought to be frequently revised. These lists are, *vis.*, of the active members, of the inactive, and of those who have moved.

2. Occasionally letters ought to be written to those on the removed list.

3. He should keep an accurate record of all class activities, class sessions, and should make an annual report.

4. A letter should be sent to each visitor during the week after the visit.

5. He should have on file duplicate copies of all literature used by the class, and in addition he should keep all class material and records.

6. He should have charge of all class correspondence.

7. He should keep in touch with other adult organized classes.

8. There should be on his file up-to-date material pertaining to organized classes.

Treasurer.

1. He should keep an accurate report of income and expenditures.

2. He should be familiar with the financial needs of the class, church, and school.

3. He should be ready at all times to report the financial condition of the class.

4. He should promote a class-budget plan adequate to provide for class needs.

5. All special needs which arise should be reported to the class.

6. Regular reports of the money handled by him should be given to the treasurer of the church.

Librarian.

1. He should be familiar or familiarize himself with the workings of a reference library.

2. He should number and record all song-books, Bibles, and whatever material the class should use.

3. He should encourage the class-members to subscribe for class magazines.

4. He should keep a surplus supply of the literature used by the class.

5. He should encourage an open reading-room for the use of the class and others.

6. He should be familiar with literature concerning adult Bible classes, such as magazines, books, and helps.

Membership Committee.

Should be composed of the aggressive and tactful members of the class.

1. They should solicit attendance.

2. They should have in constant operation a membership campaign.

3. They should endeavor to maintain a good average attendance.

4. At all times they should have a list of prospective members.

5. They should promote occasional rally days with the aim of having all present.

6. They should endeavor to increase class-membership by promoting the enrolment of the entire school.

7. They should constantly be on the alert for lack of interest on the part of any member, and remove the cause if possible.

Reception Committee.

1. They should be the first to arrive at a class session.

2. All members, old or new, should be cordially greeted.

3. All visitors should be invited to come again.

4. A splendid opportunity of service is the entertainment of visitors who are away from home or family, for Sunday afternoons.

Social Committee.

1. It is the task of the Social Committee to plan the social gatherings.

2. To be successful, the committee should take into account the age and inclinations of the class.

3. All attending should be made to feel that the success of the gathering depends on their cooperation.

4. Oftentimes the social activities of the class can be better promoted by having the social gatherings grow out of unusual circumstances than by being held with regularity.

5. An annual class banquet should be the chief social function of the year.

Devotional Committee.

This committee should be composed of those who lead consistent Christian lives.

1. They should organize a secret prayer band.

2. They should encourage regular attendance at church services.

3. They should cooperate with all evangelistic efforts in the community.

4. They should carry on systematic effort for the encouragement of daily Bible reading and prayer on the part of members.

5. Their motto should be "*The Whole Class Won for Christ.*"

Visitation Committee.

1. The duty of this committee is to visit all members who are sick or in distress.

2. Absentees should be visited.

3. Visitation on the part of other members of the class should be encouraged.

4. The members should consider it a part of their duties to reach the non-churched.

(As the class grows larger, additional committees should be appointed with special tasks. Such committees should be as follows:)

A Pastor's Aid Committee, which should consider its duty to rally the class to aggressive activity in carrying out the plans of the pastor.

Sunday School Committee to consider what can be done to promote the interest of the whole school.

New Ideas Committee for the discovery of new methods of work and new activities to be undertaken.

Employment Committee.

Philanthropic Committee.

Emergency Committee.

Methods for the Continual Upbuilding of the Class

1. A class name and class motto.
2. A personal invitation to all newcomers in the church or community.
3. A true fraternal feeling between all members of the class.
4. Cordial welcome to all new members and visitors.
5. Following-up of all absentees.
6. Membership contests.
7. A double-up campaign at least yearly.

8. Constant publicity of the activities and achievements of the class.

9. Respectful consideration for the opinions and suggestions of all members.

10. Readiness to adopt new methods of work.

11. Constant effort should be made to build up the church and Sunday School, and this will necessarily result in the enlargement of the class.

12. The class should never fail to realize that it is a part of the Sunday School, and should recognize the authority of its officers.

Course of Study

The organized Bible class should always be a *Bible Class*. Although the class may choose to study social, industrial, or political conditions, the Bible should be used at all times as a basis for such study. An approach to such problems can be made on the social teachings of the Master, or the social elements of the gospel, the prophets as social reformers, etc.

Missions, temperance, social service, and civic righteousness should all receive due attention and study.

The International Sunday School Lesson Committee has adopted the principle of elective courses for adult and senior classes in the Graded Lesson series. The committee is preparing several courses, of thirteen lessons each, upon various subjects, and

recommends that classes be challenged to study thoroughly one course before proceeding to another.

Supreme Purpose

The class should always have as its one definite aim and object the winning of all members to Christ, and to extend its influence in winning as many others as it can who are not members.

Certificate of Recognition

Why Seek Recognition?

1. It brings the class into world-wide fellowship.
2. It brings the class into touch with all activities of its denomination and of the International Sunday School movement.
3. A certificate stands as a pledge of loyalty to the organized Bible-class movement.
4. The certificate serves as an emblem for consecration to the evangelization of the world.

How to Obtain the Certificate.

1. An application blank should be secured from your State Director, and after having been properly filled out, it should be sent, accompanied with the registration fee of twenty-five cents, to the "Director of Sunday School and Young People's Work" for your State, or to the Educational Secretary, American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

2. This certificate when properly filed assures registration with the International Sunday School Association, and at the office of the Educational Department of your denomination. It bears the registration number of your State Sunday School Association.

VI

TEACHER-TRAINING

By J. D. SPRINGSTON, Ph. D.

VI

TEACHER-TRAINING

The Baptist Sunday School Standard requires an active teacher-training class meeting with the regular school session or at some other time, and individual correspondence students in specialized teacher-training subjects or representatives attending a training institute or summer assembly.

The first great task in any educational enterprise is to secure an adequate and competent leadership. It is essential to success in every other department of education, and equally so in ours.

No church will really have undertaken the task of religious education with a will to win, until it realizes the importance of a trained leadership. How then shall we proceed to attack this problem?

First: from the pulpit.

The pastor should make himself familiar with the needs, possibilities, means, and methods for selecting and training his church leaders. He should then speak upon the subject from the pulpit, to the church congregation, and more directly to the working forces in special conferences, and make it a theme for prayer and discussion in the prayer-meeting.

It is sometimes practical to have some outside

speakers, educators, or workers from other congregations who have had experience to present the subject, or some special phase of it, or of the methods of procedure in other groups, and of the results.

The prayer our Lord commanded the disciples to pray should become the prayer of the church: "Pray ye the Lord of the harvest that he send forth laborers into his vineyard."

Secondly: The Committee on Religious Education and the Workers' Conference should study the task, and work out a complete program for the training of leadership in the church, which is adapted to its needs, and which is workable in its particular environment; having carefully studied the general plans, scope, and courses of study available.

Thirdly: Make a careful survey of the present working forces, and of the people of the church congregation, school, and young people's society, for selection of available material, classifying them as to needs, present training and equipment, and their possible relations to the methods to be adopted.

Fourthly: Ascertain what leadership is available and fitted to teach or conduct training-classes of any kind.

Classes

Prospective Teachers. Those not already engaged in teaching or in any official executive work in the church. The pastor, superintendent, teachers of

Senior, Intermediate, and Adult classes, and the educational committee should be carefully studying and soliciting young Christians to enlist for training.

This class should take the training course under the best teacher that can be secured, usually meeting at the Sunday School hour. The class should never be drawn upon for supply teaching, at least not until they have finished the first two years of the course.

This class should be composed of such young people as, having had a clear understanding of the work and the aims, agree to give themselves to the work. It should be a select company.

Their class work should be recognized as a regular part of the school curriculum and program.

Present Teaching Force. Teachers that are now engaged in teaching in the school, who have not had training or who need more and special training for their work.

This of necessity must be a different class from the prospective teachers, so far as time of meeting for the study. The best time in the week for the members of this class should be selected.

The pastor or other best teacher to be found in the congregation should teach the class.

In schools or communities where it is not possible to have a class of each, these may be in one class, but of course would have to meet on a week-day or evening, or at some time other than the Sunday School hour.

Executive or Officers' Class. The officers of the school, where it is possible, should be in a class, and take that part of the course which will help them more directly in the matter of administration.

This class is needed to help improve the present administrative work of the school, and for this reason takes the specialization work for officers first.

In small schools, or under conditions where it is not practical to have all these classes, they may be combined to meet the necessary convenience of the school and its workers.

Correspondence-study Pupils. Individuals in local churches who cannot have the privileges of any of the classes suggested above.

These may take the course by enrolling with the Correspondence Department of our Publication Society, or through the director.

They secure the text-books, and a syllabus of the course and reference reading is supplied, and suggestions and answers to questions, through correspondence.

Institute-assembly Pupils. Those who attend regular training institutes or summer assembly and regular lectures along the line of teacher-training or some definite line of religious education, supplemented by text-book reference and reading, with tests upon the work.

Those who are privileged to be in either of the above classes may also receive credit for the work

done. The studies in such institute should cover at least one of the units of the regular course of study, consecutively.

Community Class. In some communities where there are small churches, there may be conditions such that it will be more practical to have a class, meeting on some convenient evening of the week, composed of people from various churches or schools.

It is sometimes possible to cultivate a class spirit and enthusiasm in this way where the number in a class from any one congregation would be too limited in number to have much enthusiasm.

It is sometimes possible in this way also to secure a teacher for the class, who would not undertake it for the smaller group for any one church.

Where such a class is conducted, the members should be reported to the proper officials of their own church, with all the information as to study, progress, and certificates of credit, that records may be on file.

Teachers

One of the chief difficulties to be met in most churches is that of a teacher for the training class. The one in the congregation who is best fitted for the work should always be secured if possible.

Sometimes a good public-school teacher can be induced to teach the class.

Other qualifications being acceptable, this is gen-

erally the best selection to be made, since they have educational training.

Where it is necessary, the pastor should not hesitate to arrange his work so that he can take the class.

Often there are retired people who have had experience in educational work who, though retired from other active work, would be glad to teach such a class.

Course of Study and Text-Books

By far the best training course yet outlined and offered is the New Standard Course outlined and suggested by the Sunday School Council in cooperation with the International Sunday School Association.

It is being prepared and offered by our own Publication Society in a most practical way. It is published in units of ten studies each upon a particular subject.

Where a class desires, either at the school hour, or otherwise, it can use these studies just as the quarterly lessons in the school, making the studies and examinations correspond with the regular quarterly periods.

This course should be taken by all the classes suggested above, if they have had no previous regular training.

Other courses may be used, and some special courses for special workers may be suggested.

Workers' Libraries

One of the best helps for any training class is a workers' library for reference reading, supplementing the text studied. While it is not absolutely essential, yet an effort should be made by every class to secure the use of a small variety of such books, carefully selected, while taking the course.

Every church could afford a few such books as a nucleus of a library, and should make this investment in those who will attempt to make preparation for this church service.

Where such a library is available, the teacher of the class should make such assignments for research work as will bring to the class the greatest amount and variety of information upon the subject being studied.

Organization of Class

Wherever there is a class of prospective teachers, it is always better to organize the class, and thus not only cultivate the class spirit, but plan to use the members of the class in systematic work.

This organization should conform to the regular requirement for a recognized class, and secure its recognition by certificate.

That class should become a regular and permanent feature of the school, and organization would help to perpetuate it as such. Organization serves to link members in an alumni fellowship.

Program

One of the most essential things for the perpetuation of the class and maintenance of interest is a regular program. The training class is most susceptible of abuse, by being permitted to run off into discussion far afield, when it should confine itself definitely to the study of the specific lesson in hand.

Particularly is this true of a class of present workers, whose tendency will be to want to hasten into the consideration of those things that are matters of personal interest to them in their present work. To avoid this danger, there should be a regular class program for all such classes.

It should provide for a limited amount of personal interest consideration, but always protect the regular class work.

Recognition

There should always be public recognition by church or school of the attainments or progress of any of these classes or individual pupils.

When any one unit of the course is completed, note should be made of it in such a way as to make it known to the entire school or congregation. If certificates of credit are given, for even a single unit of the course, it should either be done publicly in the congregation or at least be so announced.

In some schools the teacher-training class gives

one public demonstration each year, by a program setting forth features of the work and study. This not only gives recognition to the class and its work, but helps to dignify the work in the minds of the people, and develop interest on the part of the church or school.

A neat certificate should always be given every pupil that makes a complete unit, showing just what has been done.

Graduation

A commencement day should characterize the annual program of every church school. This should be a day when due recognition is given to all pupils in every department of religious education which the church is fostering.

On this day the teachers who have completed the training course should have some part in the exercises, and diplomas should be publicly given.

A public recognition should also be given all those who are yet in training, not having completed the course.

Enrolment

Whenever a class is started, or even a correspondence pupil starts the study, the roll of the class or name of the individual pupil should be filed with the director, giving name and address of school or church, teacher, superintendent of school, pastor, and name of text-book being used ; with the time of

beginning. If the class is organized, application for certificate should be made.

Examinations

When one unit of the course, one book as the new course is arranged, is completed, the pupils should be induced to take the written examination required. The examination questions will be furnished through the director or directly from the Educational Department in Philadelphia.

The manuscripts are also graded and certificates issued from the same source. Diplomas are issued when the entire three years' course is completed.

Suggestions for Educational Campaign

The pastor of the church and the Education Committee, if there is one, otherwise the officers of the Sunday School, Executive Committee of the B. Y. P. U., together with the presidents of Organized Young People's and Adult Classes, should meet together for prayer and conference about the training of leaders.

Lists of those who ought to be in special training for service can be arranged. These should be visited and solicited to take training.

Make arrangements to devote one or two prayer-meetings of the church to the consideration of this work.

Arrange to have a Sunday service devoted to it. Have the minister preach upon the subject.

Have some one who is familiar with the plans present the whole scheme of course of training and what is proposed.

If possible, have some visiting specialist in religious education speak on the subject, and have a public conference with the church and congregation upon the means, methods, aims, and possibilities of the work.

Have those who would be willing to consider joining a class sign an application-card, but do not make any public announcement of names.

Put these cards into the hands of the Committee on Religious Education, and let this committee interview any not before consulted about the work.

Have the church or school supply necessary textbooks, and, if possible, a few reference books, carefully selected, if there is not already a workers' library.

Records and Reports

A complete system of records of all that is done along the line of training should be kept, and become a part of the permanent record of the church or school.

This should include all enrolments, with teachers of classes, the text-book used, when the class began, examinations, grades, certificates, and diplomas issued.

Any special campaign along the line should be reported to the Director of Religious Education.



VII

WORKERS' CONFERENCES

By WILLIAM JAMES SLY, Ph. D.

VII

WORKERS' CONFERENCES

The Baptist Sunday School Standard requires an officers-teachers' meeting monthly with a prepared program, and the appointment of a Committee on Religious Education.

I. Fundamental Necessity

In this modern age of specialization and cooperation no efficient Sunday School superintendent should think of conducting his school without the counsel of his officers and teachers. Indeed, if one-half the time and effort that superintendents usually spend in endeavors to secure certain direct results, by their own initiative and effort, were spent in promoting a strong Workers' Conference, far greater results would be obtained at much less expenditure of worry, time, and strength.

The Workers' Conference is the KEY of Sunday School management. No man is so wise that he cannot receive help in the conduct of any undertaking from the counsel of others. But even if a superintendent thinks that he is competent to conduct his school without the advice and assistance of his associates he is unwise to do so, for how can that school in which the workers seldom meet to con-

sider the needs of the school as a whole be more than a collection of independent classes?

The Workers' Conference is the Sunday School power-house. It promotes interest, unity, training, progress, and success. Its absence spells disinterest, division, inefficiency, weakness, and is responsible for many failures. It is as fundamental to the success and strength of the Sunday School as his Cabinet is to the President of the United States and as the meetings of the Board of Directors to a bank.

It matters not whether your school is large or small, city or rural, richly or poorly equipped, it ought by all means to maintain a strong Workers' Conference, which will prove to your school one of its chief assets of strength and a true register of its work.

II. Understanding the New Name

By this new name, "Workers' Conference," we mean a meeting at least once a month of all the officers and teachers of the school to advise with one another in reference to the progress of each class and department and the work of the school as a whole.

This type of conference, as it is now generally used and understood, differs from "The Weekly Teachers' Meeting" for the study of next Sunday's lesson, "The Teachers' Monthly Business Meeting," "The Teachers' Normal Class," "Teacher-training Classes," "The Executive Cabinet" (or Council),

"The Superintendent's Cabinet," "The Officers' Cabinet," "The Sunday School Executive Committee," "The Committee on Religious Education," and similar meetings called by other names. (See "Variations of Conferences," section V.) In the recent, rapid development of Sunday School management among types of schools so diverse, confusion of nomenclature is inevitable, but it is desirable that as early as possible we find terms that shall be more uniform and informing. For the present, at least, this new name, "The Workers' Conference," seems more appropriate since it is a conference of officers as well as teachers.

III. Membership

"The Workers' Conference," as its better name implies, is for all Sunday School workers in the local church—officers and teachers. It should be composed of all the officers: pastor, director of religious education (if there is one), general superintendent, associate superintendents, departmental principals, secretary, treasurer, librarian, organist, chorister, doormen, ushers, etc.; all chairmen of committees: missionary, temperance, evangelism, extension, social service, recreation, etc.; and teachers of all grades. In schools where there are organized classes of young people, seventeen years old and upward, the representatives of all classes in the intermediate, senior, and adult departments should be included.

IV. Meetings

The meetings of the Workers' Conference should be held at least once a month. In many large and active schools they are held weekly for several months of the year. Meetings should be held on a stated evening or other time provided for by a resolution or by-law of the church or school. Occasionally they may be held in some centrally located home which may impart a social element to the routine of the work. But most often the meetings should be held in the church building where blackboards, maps, and other equipment will be more convenient. Always have a fixed night. The advantage of it is obvious, for if a member is absent from the school or city he will know exactly when it is to meet the next time. It is wisest to give one whole evening to this meeting. That will be found little enough when its real worth is understood. A Workers' Conference tacked on before or after another meeting, while it is better than none at all, falls far short of its possibilities. Friday, as a rule, is the best night if it does not conflict with the prayer-meeting. If it does, Monday or Tuesday is usually taken. Any night in the week, if you can have the whole evening, is better than any other night on which you can have but a part of the evening. Some workers may say that they cannot spend two nights in a week, giving one each to the prayer-meeting and the Workers' Conference.

Observation shows that if the two meetings are properly conducted, the one creates a relish for the other. It is generally observed also that the teachers who are most regular in attendance at the Workers' Conferences or teachers' meetings are the ones who do the best teaching and have the largest percentage of enrolment present each week.

V. Variations of Conferences.

In the average Sunday School the plan for the monthly Workers' Conference that I am outlining here will be found most practical. With such variety of traditions, training, and types of organization, it is manifestly impossible for the Workers' Conference to operate in all our schools in any uniform manner. In the larger, thoroughly organized, well-graded, or progressive schools there will be sure to be variations of operations. The wise superintendent will acquaint himself with these various modifications of the plan and use such as seems to him most suited to the needs of his conditions.

1. In addition to the monthly Workers' Conference many schools maintain "A Superintendent's Cabinet," and "Officers' Cabinet," "Executive Council," or "Executive Committee," which meets once a month to consider all matters of business, either in preparation for the Workers' Conference or in place of its business period. This is highly desirable in a large school, and indeed in every school that can secure it. Teachers have a right to be freed

from the mechanism of management in order that they may give themselves fully to the vital task committed to their trust. The new day in church-school life has brought new demands and more specific duties. The Executive Committee or Cabinet meets this need and relieves the teachers of business details.

2. In addition to the monthly Workers' Conference, some schools that are well graded and administered by departments maintain separate Departmental Workers' Conferences for all the officers, teachers, and workers in each department—Beginners, Primary, Junior, Intermediate, Senior, and Adult. It seems preferable, however, that such departmental groups should be provided for during the instruction period of the Workers' Conference, as is done in many schools.

3. In some progressive schools a monthly Conference of the General Superintendent (or the Director of Religious Education) is held with the whole faculty of Departmental Principals, to discuss with them the work of their respective departments in reference to the work of the whole school.

4. In other schools the wide-awake superintendent holds frequent conferences with each group of officers of his staff in turn—associate superintendents, secretaries, treasurers, librarians, ushers, doormen, chairmen of committees, or individual officers and teachers, frequently inviting them to a supper at his house.

5. The Teachers' Meeting for the study of next Sunday's lesson still obtains in schools that are without graded lessons. Of course where the graded lessons are used, such a meeting is impossible, for few teachers will be teaching the same lesson. Even where the uniform lessons are still used, the Workers' Conference will be found to be the better plan of meeting, as it adds to the preparation of the subject-matter of teaching the opportunity of studying the best methods of presenting the lesson, and enables the teachers and workers to assist each other by giving to each one the benefit of the study and ideas of all.

6. The Workers' Conference should be separate from the teacher-training classes. They are quite different in purpose and operation. Still it will be found helpful occasionally to introduce one of the teacher-training courses as the program for the instruction period of the monthly Workers' Conference as an element of variety and economy of time and effort.

7. In addition to the monthly Workers' Council, every Baptist church should have a Committee on Religious Education. This is a church committee, composed of three to seven or more persons, elected at the annual church business meeting, whose duty is to meet monthly or quarterly to coordinate the educational and religious work of the Sunday School with the work of all the other religious educational agencies in the local church, such as the

young people's society, Junior and Senior; brotherhoods and other men's organizations; women's missionary and other societies; boys' and girls' organizations, guilds and clubs; mission-study classes; teacher-training classes; lecture courses; and other plans of social life and community service.

The smallest Baptist church or school will find great advantage and strength in such a committee, of at least three persons, designated to supervise the educational work of each and every organization in the church, including the Sunday School. (See leaflet on "The Committee on Religious Education," by Ferdinand F. Peterson, printed by the American Baptist Publication Society.)

VI. Advantages of a Workers' Conference

1. It unifies the workers and secures cooperation. They learn to act as one body and do team-work. They have the intelligent and sympathetic support of each other.

2. It relieves the superintendent of sole responsibility by distributing it among his associates and colleagues.

3. It creates a school-spirit by imparting interest and enthusiasm to each worker. It stimulates each to the very best performance of his duty, for he feels that he has the sympathy of each, and is watched by each and all of his fellow workers. For example, if the subject of conference is the best method of keeping the records of a school, and

light has been thrown on the subject from teachers and officers, and a definite course of action has been marked out, the secretary cannot help feel the stimulation of the cooperative conference and action.

4. It furnishes definite teaching and training for the workers in their duties. It is a clearing-house of ideas. It disseminates knowledge of the best principles and methods used by successful schools and gives opportunity for discussion and decision upon them so that all may pull together for a better school.

5. It is the wisest, and most efficient, and most economical instrument for the passing upon much school business that ought never to come before the whole school on the Sunday session.

VII. How to Conduct the Workers' Conference

1. *Magnify its meetings.* Make them worth while. Make them distinct in character from all other meetings. Require the attendance of all workers—officers and teachers. Occasionally invite prospective officers and teachers.

2. *Meet regularly.* Some schools report, "Our monthly Workers' Conference meets once in a while," or "We meet when the Christmas entertainment, the Sunday School picnic, or Rally Day is to be decided on." Some superintendents have been heard to remark, "We don't have enough to talk about to meet every month." Such schools and officers lack vision. They fail to grasp the advan-

tages mentioned in the preceding paragraph. They are "living from hand to mouth," with no resources or no definite program of advance. One of the first essentials for a successful conference is to meet regularly in a worth-while meeting.

3. *Make the meetings brief.* Let the parts of the program—devotion, business, fellowship, instruction—occupy each a limited time and stick to that time. Let reports be written and brief, and deal only with important matters. Despatch business promptly. Shut off verbose meanderings. The superintendent should PRESIDE, not do too much talking himself, and thus set a good example to all other workers.

4. *Always have a prepared program.* Much of the success of the conference depends on the character of its program. A good program makes for order, efficiency, and economy of precious time. A good program is impossible without careful, intelligent preparation. It must have real thought in it, and must be prepared long enough in advance to give those who are to take part ample time for their preparation. For all these reasons, the best superintendents now are providing for the preparation of programs for their Workers' Conference for a year in advance. (See Section X.)

5. *Make use of the Workers' Library.* These books should be the basis of individual and departmental study. Dr. L. C. Barnes once said in my hearing, "That minister who does not read the

latest books is a dead one." Same with officers and teachers. In every business we have specialists' books. Even an autoist must have his manual. Our problems are the problems of others who are working in our line. These problems are discussed in helpful books that should be on the shelves of the Workers' Library in your own Sunday School, or in the teachers and officers' section of your general Sunday School Library.

A selected and classified list of books has been prepared this year by the Commission on Religious Education of the Northern Baptist Convention and printed by the American Baptist Publication Society. This leaflet, entitled "A Library of Religious Education," may be had for the asking. It should be found in your Workers' Library, and suitable books should be selected from it for purchases from time to time that you may not ask your workers to make bricks without straw. A shorter classified book-list is issued for free distribution by the Publication Society, entitled "What Shall I Read?"

A special Workers' Library Committee should be appointed, that may not only have charge of selecting suitable books, but may see that they are used in the Workers' Conference in reviews, studies, or discussions and read by individual workers. A library may not contain many books. But every school should be proud that it is growing a Workers' Library that is well worked.

VIII. How to Secure Attendance

1. *Have a live, worth-while session each time.* As a rule, teachers and officers will come, unless unavoidably hindered, if they are really helped by the meeting and it is made worth their while.

2. *Keep inviting absentees.* Lay it upon the heart of each departmental principal to have all his officers and teachers present. Send personal letters to workers who are absent, taking it for granted that all will be present if they can. Teachers, like scholars, will usually do what we really expect of them. Even if you have the best conference in your State, it will take special effort to get some of your teachers and officers to attend. Keep at it. Expect it. Require it. Excuse none. Never give up.

3. *Announce the meeting well.* Have the program for six, nine, or twelve months printed in advance on a neat card and presented to each worker. But do not depend on that, or even on personal invitations sent. Announce from the Sunday School platform and the church pulpit, and have it in the church calendar. Encourage the officers and teachers who are regular in attendance to speak to those who did not attend the last meeting.

4. *Record attendance.* Let the secretary keep a definite and complete record of the attendance of each worker at each meeting without exception. It is worth everything to have the secretary call the

name of every officer and teacher and record their presence or absence. Frequently the figures may be put plainly on the blackboard showing the number for each department. When these figures are all thus plainly before the conference, the workers can see what department is showing up the best.

5. *Use absentees on a subsequent program.* Do not have the program printed in advance so iron-clad that you cannot use new, unusual, or desired material in a devotional, instructional, or social, or even musical way.

6. At each quarterly meeting of the Workers' Conference, which may be the business meeting, or at the Workers' Conference annual meeting, which may be the annual Sunday School business meeting, provide for a special supper or a banquet, or serve light refreshments, in addition to special musical features or a special address by some prominent speaker.

7. Some wide-awake schools provide a supper each month at the church, prepared by different committees assigned beforehand. The supper begins at 6 p. m. or 6.30 p. m., so that the conference may begin and end quite early.

IX. How to Make Programs

The program of each conference should include four parts—devotional, business, fellowship, and instruction. These may be arranged in different order, and sometimes business may be very brief or ab-

sent. The time given to each part will vary according to whether the time of the entire session is one hour or one hour and a half. Where one hour and a half is given, the following may prove a wise arrangement:

- 7.30 p. m. Devotional (ten minutes).
- 7.40 p. m. Business (thirty minutes).
- 8.10 p. m. Fellowship (five minutes).
- 8.15 p. m. Instruction (forty minutes).
- 8.55 p. m. Announcements and prayer (five minutes).
- 9.00 p. m. Adjournment.

In program preparation care must be taken to secure variety, interest, and adaptation. Monotony will spoil the best of feasts. Here are suggestions to secure variety and interest:

1. *The period of devotion*, for ten minutes, should include an earnest though brief prayer, a song, and a Bible thought. The prayer or prayers should be for the pupils, the officers and teachers of departments or the school, the workers or pupils who are absent or sick, pupils who may be spiritually interested or indifferent. Prayers for the teaching next Sunday and special features, together with any individual requests, will make these ten minutes lively, valuable, and purposeful.

2. *The period of business*, for thirty minutes, gives ample time for hearing reports of anything

special in departments or committees and a brisk raising and settling of definite items of business. Where the Executive Council of the school has attended to or previously prepared for items of business, this period may be minimized or omitted. However, most democratic schools will insist on the Workers' Conference at its annual business meeting nominating its own officers (leaving their election to the church annual business meeting or to the Committee on Religious Education), making its own plans for special days, and deciding matters of importance to the success of the school. It must do more than ratify ideas already passed upon.

3. *The period of fellowship*, for five minutes, gives opportunity for introducing new workers, teachers, officers, substitutes, prospective workers, young people, or visitors. It may be made a cheery part of the program.

4. *The period of instruction*, for forty to sixty minutes, affords ample opportunity for great variety, *viz.*:

(1) A book review of ten or twenty minutes, followed by hearty discussion.

(2) A text-book study, running through a brief period of months.

(3) Paper and discussion on some vital topic, such as:

- a. The School's Value to the Nation.
- b. Patriotism in the Sunday School.

- c. The Pupil's Week-day Activities.
- d. The Teachers' Duties Between Sundays.
- e. How Officers May Help Teachers.
- f. The Needs of Our Community.
- g. Why Give to Foreign Missions?
- h. What I Learned at the School I Visited.
- i. What I Learned at the Convention.
- j. If I Were Secretary.
- k. If I Were Superintendent.
- l. If I Were Librarian.
- m. The Philosophy of Graded Lessons.
- n. Getting Most Out of Graded Lessons.
- o. Getting Best Results from Decision Day.
- p. How to Improve Our Records.
- q. How to Increase Our Attendance.
- r. The Value of a Sunday School Exhibit.
- s. The Value of Hand-work.
- t. How to Reach High School Pupils.

(4) A Departmental Conference, before all the workers, discussing graded missions, temperance lessons, music, worship, giving, and other subjects of departmental interest.

(5) A Departmental Conference, each departmental group separating for instruction, study, or discussion of its own problems.

(6) Special Feature Nights, *viz.*: "Scholars' Night," when each teacher brings one or more mem-

bers of the class that they may see what the Workers' Conference is like; "Young Men's Night"; "Young People's Night"; "Young Women's Night"; "Home Department Night"; "Cradle Roll Department Night"; "Teacher-training Department Night"; and many others that these will readily suggest. It is wise not to have more than one of these special features in operation at one time and not too frequently.

It will be seen from these suggestions that great variation of interest can be put into your program building that will improve the school and at the same time advance the spirit of comradeship in service.

X. Preparing a Program for the Year

In that practical little book by E. M. Fergusson, "How to Run a Little Sunday School," there is a helpful chapter, Running by the Year, in which he says, "It is necessary that the Superintendent shall learn to run his Sunday School by the year as well as by the week, and that beyond the present year he shall take account of the years to come and of those that have gone before." This is particularly applicable to the programs of the Workers' Council. Let the church Committee on Religious Education or a special Program Committee of the Workers' Council prepare programs for the Workers' Council for three, six, nine or (best of all) twelve months in advance. Let these programs be

attractively printed and wisely distributed. A good time to present it, after approval by the Workers' Conference, is on Rally Day. Some splendid churches are now doing this, and are posting the program of advance—a program of service as well as a program of study—on a conspicuous bulletin-board in the church for the information, encouragement, and effort of all its workers as well as all new members and visitors. This is a splendid mark of modern improvement. An excellent example, among a number with which I am familiar, of such a program of advance—a program of service and study—is that used recently by a Sunday School of Meriden, Conn., which was printed essentially as follows:

PROGRAM

of

THE OFFICERS AND TEACHERS' CONFERENCE

I

Officers and Teachers

1. Conferences shall be held on the last Friday evening of each month.
2. Effort shall be increased to get each officer and teacher to read the books in our Training Class Library.

3. The annual installation of officers and teachers occurs at the morning service of the Church, April 15, 1917.
4. At the June meeting a Secretary for the monthly meeting and a Reporter are to be elected.

II

The School at Work

1. Special Days.

October 4. Reception to Parents and Friends.

October 8. Rally and Promotion Day.

December 25 Christmas.

May 13. Mother's Day.

June 10. Children's Day.

2. Plans for orchestra and precentor to put new life into the music.
3. A new Training Class to start October 15, 1916. Enrolment Rally Day.
4. Graduates of Training Class to be used after Rally Sunday for regular and substitute teachers.
5. Teachers to prepare missionary material for teaching once a month and report to committee. Ten minutes' platform missionary instruction quarterly

6. Junior Sermons by pastor.
7. The Special Days Committee to provide materials and supervise the work.
8. A Committee to beautify schoolrooms and the school to contribute a picture.
9. Teachers to cooperate with Evangelistic Committee of the Five Year Program by systematically visiting homes of pupils, and seeking their salvation.
10. A Committee on work for boys and young men.
11. Treasurer to read contribution to missions of each class at each monthly Conference, and to place same statement on blackboard on the following Sunday.
12. A Supper Committee to prepare supper each month (named).

III

Program of Conferences

- October 27. 6.30-7.00. Supper. (See Supper Committees.)
- 7.00-7.10. Devotional and Roll Call.
- 7.10-7.25. Business.
- 7.25-7.45. Text-book Study based on Athearn's "The Church School," conducted by the pastor.

7.45-8.00. Paper (by teachers) and
Discussion.

November 17. 6.30-7.00. Supper.

7.00-7.10. Roll Call. (Devotional.)

7.10-7.25. Business.

7.25-7.45. Text-book Study.

7.45-8.00. Paper and Discussion.

The above program was prepared for each month for nine months, from October to June. The superintendent reports:

Total officers and teachers in school.....	36
Largest attendance (November and April) .	23
Smallest attendance (December).....	15
Perfect in attendance.....	6
Absent once.....	6
Attendance once only.....	8
Attendance at no meetings.....	4

VIII

SPECIAL INSTRUCTION

By E. M. STEPHENSON, D. D.

VIII

SPECIAL INSTRUCTION

The Baptist Sunday School Standard requires missionary teaching from the platform and in class, also temperance instruction at least quarterly.

Missionary Instruction

To teach missions successfully in Sunday School certain things must be regarded as essentials.

1. The first essential is a *missionary atmosphere* in the school itself. This does not come by spontaneous generation, it is a direct creation. Some one must see to it or it will not be. So there should be in every school a committee having this task at heart, appointed by the church or through the Committee on Religious Education, to which the church has committed the educational work of every department. This committee should have charge of all of the missionary instruction carried on by the church so as to give unity and consistency throughout and to guarantee continuity of interest.

The missionary atmosphere may be created by appropriate decorations, wise use of charts, pictures, portraits, and photographs of renowned men and women whose lives have lighted up some dark portion of the world a cabinet of curios collected

by interested members of the church and presented to the school as a thing of worth, and an up-to-date missionary library.

Then there should be missionary days with stirring speeches, fine hymns, reverent prayers, pertinent Scripture lessons, timely letters from known missionaries, travelogues and illustrated lectures by men or women who have visited foreign countries or unfamiliar parts of our own land, and the occasional word by pastor and superintendent. It is not the multiplicity of things done, but the appropriateness of what is done that counts most. Any one who has been in Mr. Beecher's old church in Brooklyn can understand how a single window, a memorial of Livingstone and Judson, fills a great auditorium with the atmosphere of missions.

2. The second thing to consider is *the enkindling of the missionary interest in the life of the scholar*. This must be done gradually, for it must be a development. At first there will be only a (1) *sympathetic* interest on the part of the scholar; that is, he will be interested because some one else is interested—mother, father, teacher, or near friend; but this is the natural beginning, and adequate for the largest results because all permanent attitudes are grounded in the feelings, and all principles of the adult are rooted in the attitudes of the child.

However, the sympathetic interest alone is not enough, it lacks completeness; there is need of an (2) *intelligent* interest. As soon as the child begins

to take an interest in racial differences as seen in the "New Americans" so much in evidence everywhere in our country, we may safely begin to explain these differences from the missionary point of view, which is that of the gospel of Jesus. But for the coming of Jesus into the world, and but for the coming of the missionaries of Jesus to our ancestors, we might not have been any different, or at least any better off than the poorest and least attractive of these strangers in the midst of us. Before our forefathers heard of Jesus they were as much in need of help and enlightenment as any of these at our doors, or of any on foreign shores.

We must not forget that failure is ever imminent in any case if we fail to enkindle the (3) *personal* interest. All missionary readers, and prayers, and givers, and goers are such because of a living interest, and that interest is a product and not an accident. Throughout all of the grades we should seek to form and establish the habit of giving, for at the base of the beneficent spirit in the man or woman is the habit in the child. So in beginning with the little child, his sympathy, intelligence, and personal interest are trained by seeking to have him give of his simple possessions,—flowers, candy, fruit, pictures—to the people right about him. As he grows older he is able to enlarge his interest to those of his own community, and gradually as knowledge and power of imagination increase, to extend his giving to the whole world. Giving also

must be first sympathetic, because feelings are roused; but, secondly, intelligent, which includes systematic and regular; and, thirdly, personal—a giving of oneself with the gift. So many other interests arise to tempt the growing scholar that we must do our work well by invoking the power of a rule. Faith, hope, and love constitute the trinity of virtues which are cardinal in every missionary life, and these should be the flower and fruit of missionary instruction in the Sunday School.

3. The third necessity is *a sane, simple, and certain method of reaching our high ideal*. Method is progress toward a goal. There is a standard way of doing a thing, and we must conform to that. There is too much involved, too much at stake to follow longer the old pathway of haphazardness; we must be serious and definite here.

(1) For this task we must have teachers trained in missions. An antimission teacher, or a non-mission teacher, or an indifferent teacher, or even a well-intentioned teacher devoid of missionary vision, without a knowledge of missionary literature and history, will effectually block all genuine progress in missionary instruction in his class. All Sunday School teachers should be trained in this department of Christian and religious education.

(2) We must have graded missionary lessons. Few teachers indeed, no matter how well trained, could make a reasonable success in missionary instruction without such a course provided by the

church. The task of providing lessons adequate to our needs is too important and difficult to be left to fugitive whims and unpedagogical devices so often foisted on classes without regard to their real needs. For, after all, our first aim should be to meet the growing religious needs of the scholars rather than to promote some sort of order or name. The church itself should take this matter seriously, and provide through its proper committees a course graded to meet the needs of the scholars and to appeal to their fundamental interests in every stage of their development, and suited to the abilities of the scholars to practise whatever is taught. The church should provide all necessary equipment, and furnish the teachers with all necessary helps and proper encouragement. Fortunately we have fresh from the press a thoroughly satisfactory effort to provide such a graded course suited to the needs of classes from four years to eighteen. These lessons, written by no less an authority than Miss Frederica Beard, and issued by our own Publication Society, take into account the nature of the child whose interests arise in sequential order, interests which must be incited in that order if they are to be strong, vigorous, and pervasive throughout a lifetime.

(3) Then there is the problem of presentation. We must not so treat missions as to create the impression that we are introducing something extraneous to the Scripture, but as something growing

out of the Scripture. Modern missions throw light on the study of the Bible throughout. There is scarcely an incident in the life of the great missionary of the New Testament, Paul the missionary to the Gentiles, which cannot be paralleled in the experiences of missionaries now doing God's service on the face of the earth. A study of missions must enable the teacher to bring the Acts of the Apostles down to date, and show that we are co-operating with God and all the holy apostles in establishing the reign of Jesus in the world. For years we have had "Kingdom Comments" running through the lesson helps. These have been helpful to teachers in showing the relation of missions to religion.

Among the best plans in use by the best schools and teachers in presenting missions in the class and in the school a few are suggested as helpful:

a. The missionary story. An interested teacher cannot run amiss of a good one in the life of any prominent missionary; John G. Paton, for example.

b. Stereopticon talks. All missionary Societies will furnish slides at cost of transportation, and most will furnish the lecturer if one is free for the occasion.

c. Pageants with costumes and impersonations. At a certain age the scholar is possessed to do something of this kind. Even boys around thirteen years will join in such exercises. Full particulars can be had from the Department of Missionary Education.

d. Debates, trial-courts, entertainments, and dialogues require less preparation and fewer persons for successful presentation than the pageant, but are often just as effective. Full literature and instructions may be had from any of our missionary Societies, those of the women especially.

e. Missionary book night. This is a form of study-class exercises given on prayer-meeting night, or a special appointment, or, when well undertaken, on a Sunday night. Certain persons impersonate a missionary and interesting book and give its contents in a striking manner. This exercise is especially useful in enlightening the community on the work of missions at the present time, the world over, and in developing the talents of those who take part, as well as the general missionary suggestion.

Temperance Instruction

The formation of temperance habits with proper instruction on care of the body and promoting good health, and their bearing on soundness of mind and peace of soul, is a duty of the first order. In a general way such teaching and exhortation will be found in most Sunday Schools everywhere. But general bracing is not enough; social conditions and the ravages of the saloon business in our land have laid special obligations on all teachers of religion. Something more definite and systematic must be done in teaching children and youth and in changing

public sentiment and in quickening public conscience.

The obligation rests with peculiar weight on teachers in our Sunday Schools because of the indifference of so many homes whose children need it most, and because, next to the home, the Sunday School has first chance and therefore first duty. We shall not begin too early nor proceed with too much persistence and intelligence with the rising generation of our day.

Over five hundred years before Christ, in the practice of the healing art, such as it was in his day, Pythagoras made the discovery that children develop rhythmically, in cycles of seven years, three such cycles being required to bring one to maturity of body. Without knowing why it was so, he insisted that it was so, and proved it by careful observation. Not only do we recognize the fact of rhythm in bodily growth, but we know that it is the law of mental and spiritual development, both coordinating with that of the body. It is this general truth, with its implications, which imposes on those who assay to teach children and youth the necessity of using graded materials. There is special reason for insisting on this in temperance instruction. We do not teach temperance; we teach the child. If we succeed, it will be by leading him into experiences involving the truth which we would impart. We mistake our efforts if we think that we have taught anything unless the scholar has learned to practise what we aim to teach.

1. In the first cycle we should seek to *fix the attitudes* of the child toward the drink habit and the saloon business generally. Attitudes are one's feelings toward things, toward ideas, toward persons, or institutions. The young child should be trained to take an attitude of aversion to all that is filthy and degrading wherever he sees it. Usually the teacher; and especially the parent, will encounter very little difficulty here, for it is natural for the child to assume the attitude of his social environment; and children from degraded homes often learn to love the better things. We shall have but little trouble in teaching the vast majority of children to shun certain things, and to despise certain institutions and customs and to feel profound disgust in their presence. This should be our first definite aim.

2. In the second period we should seek definite *decisions* and, where there is no opposition at home, definite pledge-signing. Early attitudes are taken largely by simply imitating those with whom we live, while decisions are the result of thinking and willing or choosing. We should therefore seek to have the attitudes reduplicated on this higher plane. This can be done only by careful instruction, partly because of suspicion aroused in the minds of youth by the disparity between what adults teach in such matters and their practice. Youths do not heed what they say because it is contradicted by what they do.

This is the time, however, to teach the evil effects of all stimulants on growing life; the terribleness of enslavement to perverted appetites; the sad effects of intoxicants on will-power; and the moral debasement which always accompanies the use of liquor in any of its forms.

3. The third cycle embraces the several steps in adolescence, and requires teaching adapted thereto. Individual notions, opinions, and even convictions begin to play an important part, making it necessary to inform the mind on those things which, because of the growth of the body, the adolescent is obliged to think, those things which *appeal to his sense of utility and his sense of honor.*

The teaching of this period will of necessity be fuller and will cover a wider range of topics. Besides reduplicating the teachings of the earlier years on the higher levels of thought and experience, instruction should include such topics as the economic folly of permitting the saloon to exist, for it is always the friend of every vice and crime known to mankind; the fact that without the saloon most forms of political corruption would cease; the fact that the saloon is responsible for most of the evils of poverty; that of late years almost every element of "Big Business" has arrayed itself against the drink habit and the cigaret so that a user of either cannot secure a position of trust and responsibility.

Somewhere along here and afterward instruction should be given on the injurious effects of alcohol

and nicotine poisoning as seen in race deterioration, feeble-mindedness, poverty, and moral degeneracy, including disruption of the family through divorce, entailing suffering and shame on the innocent children.

During this cycle the scholar has developed a conscience of his own, and for that reason the moral aspects of the use of tobacco, intoxicating drinks, and evil drugs should receive convincing emphasis, and girls, as well as boys, should receive instruction in all the aspects of the subject. Young women also, as well as young men, need instruction, for they are the sufferers in most instances of drunkenness among men, and sometimes fall victims of the nefarious business themselves.

In the matter of *presentation* it is only necessary to point out the fact that there is an abundance of free literature for free distribution, adapted to personal work or to congregations or for class study.

Once a quarter there should be a temperance lesson either in the class or from the desk for the whole assembled school. Once or twice a year there should be a temperance Sunday when some notable advocate or powerful instructor may be engaged to deliver the address. Then the pastor might profitably present a stereopticon lecture when there seemed to be special need for a particular appeal. In the literature itself there is often suggestion as to how best to present its truth. Plan to use a variety of methods.

Lastly there is ample bibliography for all purposes easily obtained.

International Reform Bureau, 206 Pennsylvania Avenue, Washington, D. C.

National Temperance Society, 105 East Twenty-second Street, New York City.

Anti-Saloon League, Westerville, Ohio, specialists in display literature, posters, leaflets, pamphlets, and good books.

Scientific Temperance Federation, 36 Bromfield Street, Boston, Mass.

Anti-Alcohol, 11 Mason Street, Cambridge, Mass.

Unitarian Temperance Society, 25 Beacon Street, Boston, Mass. The most practical tracts free.

D. D. H. Kress, Takoma Park, D. C. Doctor Kress is an authority on alcohol and nicotine poisoning, and on the evil effects of the use of cigars.

The Anti-Cigaret League of America, 1110 Women's Building, Chicago.

Practical Temperance Programs in Local Church, Samuel Zane Batten, 1701 Chestnut Street, Philadelphia, Pa.

It is not too much to say that the Temperance Committee of any school can by applying to any of the sources above mentioned, obtain anything it may need for any sort of a campaign of educational nature.

IX

FINANCE

By T. H. HAGEN

IX

FINANCE

The Baptist Sunday School Standard requires weekly offerings for current expenses, regular offerings for missions, and an annual offering to denominational Sunday School work.

If it may seem to some that too much emphasis is given in the Standard to such phases of the work as methods of organization, grading, organized classes, etc., a sympathetic study of each item of the Standard will convince the student that a deep spiritual tone pervades every point. All of the points of the Standard center around point four, EVANGELISM, so that no one need be afraid that, in the emphasis of the letter of the Standard, we are neglecting the spirit that should be evidently manifest in our Sunday School work. Each one of the ten major points of the Standard is vital to each other and to the plan as a whole, and none more so than point nine, FINANCE.

I. Offering for Current Expenses Weekly

The writer believes that the local church ought to finance the work of its Sunday School, and when the church gets the vision it ought to have of its

responsibility concerning its teaching function, it will provide generously in its annual budget of expenses for the work of its Sunday School. But unfortunately there are very few churches that have such a vision. In many instances it means a campaign of education to get the church to the point where it can see its responsibility in the matter, and in nearly every instance it means a campaign of education to get the church to afford adequate financial support, so that the Sunday School workers will not be cramped as they seek to work out the functions of the school of the church in religious instruction, conversion, Christian culture, and training for service. The Sunday School comes into its rightful relation to the church only when it is financed by the church.

Until that time comes in the history of a church, the Sunday School will have to give attention to the first point of the Standard. In too many schools the offering for current expenses is not only weekly, but *weakly*, and this is because there is no financial policy; the offering of the school being simply an item or an incident, a task to be undertaken as quickly as possible. Before the beginning of the fiscal year of the school the superintendent, with the Committee on Religious Education, or the executive body of the school, should canvass the financial needs of the school for the coming year in the light of past experiences and future expansion of the work, and formulate a financial

budget that will be adequate for the work during the year.

The carrying out of the financial policy and plans of the committee would naturally be the task of the treasurer of the school, who will work in close cooperation and fullest harmony with the superintendent. Much care ought to be exercised in the selection and election of the treasurer of the school, for the work of the treasurer is more than simply keeping a record of the receipts and expenditures of the school. He should be able not only to keep the financial accounts of the school in a neat business-like manner, but in his work, by precept and example, seek to lead the school in the grace of Christian giving, seeking to keep before the school the principles of stewardship. He should work for the fullest cooperation of the home in the grace of giving, and should seek to encourage giving on the part of the pupils, for the development of character, education in local church work, interest in missionary work, and evangelism. He will not only keep a record of moneys received and expended, but will be prepared to present a weekly, monthly, or quarterly report to the superintendent or pastor as a part of his duties. He will also present a yearly report of the finances of the school to the church, or as often as they may wish a report.

In making a report of the school each Sunday, the blackboard can be used with good effect, marking the amount of offering, as the record of each

class for the day is given. The use of the bulletin-board, which gives the amount of the offering for the day, helps to visualize the offering, and often proves to be a stimulus to larger giving. When there are separate departments the bulletin-boards should report the giving of every department.

The taking of the offering in each class ought not to be an item in class work to be done in a hurried manner, as a mere incident, but should be an act of reverence. It would be very appropriate for some member of each class to offer just a word of prayer before the offering is taken.

Many of the organized classes control the disbursement of their offerings, giving to the expenses of the school as they see wise. Where this is done, however, the class ought to contribute a stated sum each week for the support of the school, such amount to be proportionate to the needs of the school and the ability of the members of the class. The class under no consideration ought to allow the special objects to which they contribute as an organized class to interfere with their adequately supporting the financial program of the school.

In the Elementary Department much may be made of the offering each Sunday. For example, the following plan is used by a State Elementary Director in her department, and suggests how the offering may be made a vital part of the program of the day, and not simply an item to be taken care of as hurriedly as possible:

Superintendent. "What is God's greatest gift?"

Department. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Superintendent. "What kind of giver does God love?"

Department. "For God loveth a cheerful giver."

Superintendent. "What gifts have you for Jesus?"

Department. "Helpful hands, willing feet, smiling faces, pleasant words, and offerings many."

The boys and girls march to music and place offerings in a suitable dish, basket, or box. *But they do not sing "Hear the pennies dropping."* After the offering this prayer is offered: "God bless these gifts both small and great; may our money, our time, and ourselves be used for thy glory, for Jesus' sake." The following verse may be used also as they bring their offering:

"Cheerful givers now we bring,
Willing offerings to our King,
Many offerings, though but small,
Make a large one from us all."

Then after the offering has been received, the following prayer may be used:

“Jesus, bless the gifts we bring,
Give them something sweet to do;
May they help some one to love thee,
Jesus, may we love thee too.”

The Elementary Director uses what she calls “Our Love Money” as part of her financial program for the day. That is money the children have earned or saved because they want to help other children. This money is *always kept separate*, and is always used for some special department work or missionary work, and never for the purchase of papers, etc. The following verse is used in connection with the giving of “Love Money”:

“Go ye into all the world and preach the gospel to the whole creation.”

Sometimes the following verse is used with good effect:

“Lord, when to thee a little lad brought the
small loaves of bread,
Thy touch enlarged the gift, until five thousand men were fed.
So wilt thou take our offerings small, of time,
and work, and love,
And multiply them manifold with blessings
from above.”

It will be of interest and help to the teacher, if a record is kept of the ways used by the boys and girls in the earning of their love gifts, or how they sacrificed in order to bring the love gift.

In the Junior service the following Scripture verses may be used, and other verses will readily be recalled by the superintendent.

Superintendent. "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts" (Ps. 96 : 8).

Department. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9 : 7).

If an individual record is kept of the Junior offering, either the general or missionary, or both, they may be brought forward and the following Offering Prayer Hymn used:

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.
Oh, bless the gifts we bring,
And let them useful be;
Whate'er for thine we do, O Lord,
We do it unto thee."

—"Hymns of Worship and Service for the Sunday School," 226, Tune Schumann,

II. Regular Offering for Missions

The work of stressing this point will be largely under the care of the missionary superintendent, who will work in harmony with the general superintendent and the treasurer in the training of the school in missions, but more especially in the cultivation of the missionary giving, so that definite missionary information will create definite missionary interest, and result in definite missionary giving. "Let us carry missions into the Sunday School primarily for the sake of our children themselves, that they may come to their largest development. The immediate raising of money is a trivial thing as compared with this great aim," said John T. McFarland. To do this means that the church will need to finance the work of the Sunday School, so that the giving of the pupils may be for missionary and benevolent objects, and not for the current expenses of the school. On this point J. F. Groucher has said: "Contributions to the expenses of the Sunday School by those who are to receive the direct benefits of their own gifts are not acts of benevolence. In fact, for the church to pay the expense of its own Sunday School is no more an act of benevolence than it is for a father to pay his family's living or educational expenses. For the child to be taught to give primarily to anything which centers in himself, or to anything in which his personal relation is the determining factor,

or to give simply to relieve his church of its duty to give, rather than to supplement the giving of the church that it may enlarge its work, is to strengthen the principles of selfishness. The church should provide for the expenses of its own Sunday School, and let the children and youth have the culture, influence, the character-developing privilege of contributing to the world's evangelization. The aim in Sunday School giving should be to cultivate genuine, unselfish, thoughtful habits of giving; this is true benevolence directed by an enlightened conscience and an intelligent sympathy. The object should be made humanly interesting, thoroughly worth while, so defined and so presented as to convince the giver of its real need and his obligation to help, and thus secure his personal sacrifice through his sense of duty and his awakened interest in the object."

In the carrying out of this point of the Standard, it will be necessary for the missionary superintendent to outline a plan for the furtherance of both missionary instruction and missionary giving in every department of the school. He will need to press the duty of giving, showing the urgency of the need. It would be wise for the Sunday School to contribute to our various denominational missions, during the period that the local church is making its annual offering to a given missionary enterprise. For example, if the church during the first quarter of the year is making its contribution to the American Baptist Foreign Mission Society,

the Sunday School could arrange its missionary instruction and giving so as to make its contribution to that Society during the same period.

Every Baptist Sunday School ought to make an annual offering to each one of our national missionary Societies and to its State Convention mission work, using the splendid series of special services issued by the Department of Missionary Education, so that giving to the various missionary activities of our denomination may be systematically intelligent. If a Sunday School follows the plan of the Department of Missionary Education, it will not only be training its pupils to give systematically and intelligently, but to give to ALL of our missionary interests. If the missionary superintendent will write to the nearest District Secretary of the American Baptist Home Mission Society and the American Baptist Foreign Mission Society, as well as the nearest representative of the Woman's Home and Foreign Mission Societies, he will receive full and adequate information concerning special missionary plans that may be incorporated into the missionary plan and policy of the school. For example, the Foreign Mission Society has a plan they call "The Station Plan," which is an arrangement for bringing churches at home into intimate relation with missionary work abroad through close contact with a particular mission station. "Under this plan any church, young people's society, Sunday School, organized Sunday School

class, men's league, boys' or girls' club, may contribute toward the support of the work at some definite station." Among the advantages of the plan may be mentioned the following: Having a personal work abroad and a share in all forms of work carried on at the station; an increase in missionary knowledge through acquaintance with a definite station and the missionaries connected with it; a specific object for which to work and pray; the receipt of a quarterly news-letter from the missionary at the station; encouragement to the missionary through the knowledge that he is remembered in the prayers and by the gifts of many individuals in the homeland. Money contributed by any school or class to the station plan counts in the regular apportionment of the church to the American Baptist Foreign Mission Society. In a like manner our American Baptist Home Mission Society through the nearest district secretary will send any missionary superintendent a list of specific gifts to which the school or organized classes within the school may make special offerings, as well as to the general work of the Society, thus bringing the school and class into vital touch with the many phases of missionary work in the home field. Then again, the same thing is true of the State Convention work. Not only ought each church to be a contributor to the missionary work of its State Convention, but our Sunday Schools ought to be informed as to conditions in their own State, and

then given an opportunity of giving to the furtherance of the preaching of the gospel there. We are constantly being urged to observe special days, but all Baptist Sunday Schools should welcome the opportunity of noting State Convention Day, which will be observed each year during the month of September. Special programs for the day, with its offering for State missions, will be furnished by each State Convention secretary. We ought not to be denominationally self-centered, but our first duty in missionary giving is through our own denomination. After we have cared for our own, or have given our share to our own work, we ought to include some benevolent or missionary object outside of the regular missionary enterprises, to which we may give of our means. However, no object with an appeal for an offering ought to be presented to the school by the missionary superintendent until it has been approved by the Committee on Religious Education, of which the pastor of the church is a member.

The plan of the missionary superintendent will need to include ways and means of giving to the various missionary offerings, so that there will be a systematic, dignified method of giving. The superintendent and treasurer may inculcate the method of giving as outlined by Paul in 1 Corinthians 16 : 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"; that is, individual giving—

"every one"; systematic giving—"on the first day"; proportionate giving—"according as God hath prospered." Some schools are using the duplex-envelope system with good success; one side of the envelope being used for the offering for current expenses, the other side for the missionary offering. If it be thought that this system will conflict with a similar one used by the church, or too complex for the average pupil in the average Sunday School, each class in the school may be urged to make a missionary offering each week, using the regular class envelope for the current-expense offering, and a different envelope for the missionary offering. Where this plan is prayerfully used the offering for the current expenses will not be smaller, because the boys and girls are giving each week to missionary work. In instances where the Sunday School is supported by the church, and the money given in the Sunday School is for missionary and benevolent purposes, a series of fifty-two envelopes should be designed, each bearing appropriate information as to what the money is for and what it will do when it reaches the end for which it is intended.

In all plans for missionary and benevolent giving, whether by the school as a whole or by individual classes, the words of John R. Mott ought to be remembered, "Everything vital in missionary enterprise hinges upon prayer." In other words, we should seek to spiritualize our giving.

III. Offering to Denominational Sunday School Work

There are some schools that give to Sunday School work done by others, and forget to contribute to the splendid Sunday School work done by their own denomination. As is well known, this part of our denominational work has been committed by the denomination to the American Baptist Publication Society, for we believe in denominational direction for denominational unity and efficiency. All denominations are giving more thought than ever before to the work of the Sunday School, employing men who have been specially trained for the work of leadership in religious education, which includes the Sunday School. Our own denomination is not behind the others in this matter, for they have within the territory of the Northern Baptist Convention thirty-two Directors of Sunday School and Young People's Work, who are seeking not only to organize new Baptist schools, when and where needed, but are leading our churches in the larger work of developing our Sunday Schools along all lines of effective work. During the year 1916-1917 the educational workers of the American Baptist Publication Society not only organized new schools, but conducted 1,022 Sunday School Institutes and enrolled more than 20,000 pupils in a Teacher-training Course. These Institutes are not only held with a local church, but in many instances several churches were grouped around a central

church, thus reaching a larger number of churches and workers. In the larger cities of the country, such as Detroit, Chicago, Los Angeles, Omaha, Portland, Seattle, Boston, Cleveland, St. Louis, and many others, large city institutes have been conducted, all of the Baptist Sunday Schools in the city uniting for instruction under the leadership of the State Director, assisted by a strong faculty sent out by the Educational Department of the American Baptist Publication Society and by prominent local leaders. This feature of Sunday School work has proved to be of such value to the churches that more calls for this kind of work are received by the Society than it can answer. However, as fast as possible, the Society, through its Educational Department, is covering the field of the Northern Baptist Convention with this splendid piece of religious educational work.

Then within the last year or two the Daily Vacation Bible School work has assumed large proportions in our denomination. In 1916, between four hundred and five hundred such schools were conducted within the bounds of the Northern Baptist Convention. The general direction of this work has been given by the Northern Baptist Convention to the American Baptist Publication Society, which employs a director for this important business. The director works through the various Directors of Sunday School and Young People's Work, and in cooperation with City Mission Societies and State

Convention Boards. The work of the Daily Vacation Bible School is a unique phase of religious education that is meeting with marked success, for it is filling a long-felt want and one that is making a splendid appeal to the workers in our churches for disinterested service. This work, being missionary, educational, and instruction in the Bible, very properly is included in the work of our Sunday School Society, and gives one more reason why every Baptist church and Sunday School ought to give as liberal an offering as possible for denominational Sunday School work. The offering of Children's Day is usually given to the work of the American Baptist Publication Society—plans for the observance of the day are found in another chapter—but no school ought to be content with simply giving the offering of that day for the work of the denominational Sunday School Society. A stated amount, commensurate with the needs of denominational Sunday School work and the ability of the school to give, should be decided upon, so that the offering will be a contribution worthy of the school and of the cause.

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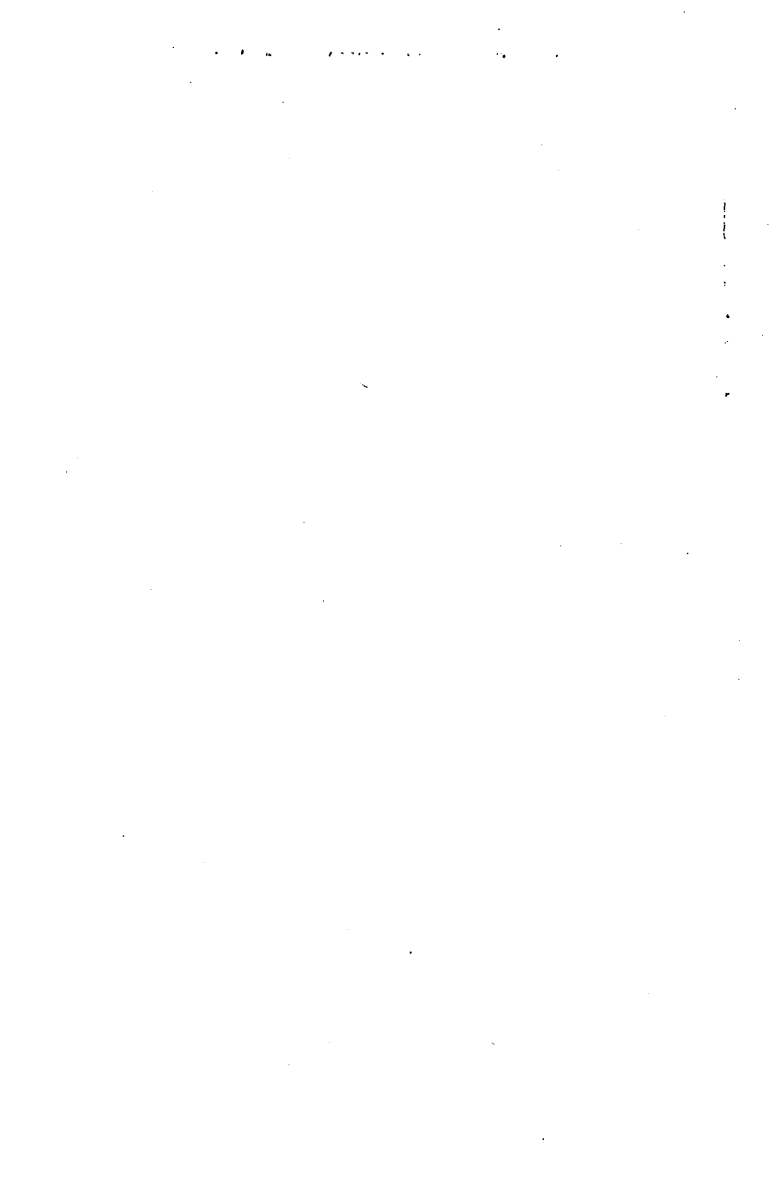
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X

SPECIAL DAYS

By WILSON A. HOLMES



X

SPECIAL DAYS

The Baptist Sunday School Standard requires the school to observe Children's Day and Rally Day.

Every good Sunday School should have a calendar of special days. By means of such days the work of a school is made attractive. The school receives attention. More people join the ranks. The workers are encouraged. They become enthusiastic. They begin to put more time and effort into the work. The standard is lifted, and a better school is the result. Success is determined by four things: (a) the careful and wise selection and arrangement of the program; (b) united and enthusiastic effort on the part of all; (c) careful and painstaking preparation; and (d) attractive and wide-spread announcement and advertising. A school honors itself and the cause it represents by giving a good, bright, and helpful special-day program. Nothing second-class is to be countenanced. A hastily or illy prepared program should be considered unworthy of the school.

A special-day program, well rendered in the presence of a large audience, exerts an influence and a power for good that can never be estimated.

Rally Day

Rally Day is one of the important days of every school, coming as it does in the fall of the year, when people have returned from their vacations and gotten down to hard work, and when the school spirit is in the air. It is comparatively easy to make the day an occasion of great profit.

The program should be carefully planned by a special committee under the direction of the superintendent, and then discussed and approved by the officers and teachers. Such a program will comprise good music, responsive services, prayers, roll-call of classes and departments, short reports by superintendents of departments, promotion of pupils, the granting of honors for faithful attendance and work to pupils, classes, and departments, the announcement of the plans of work for the new year, the organization of new departments, a definite goal for the year set before the school, and a message by the pastor.

It is usually best not to set aside the Bible lesson period, for by so doing we belittle the very work we have set out to do. The pastor usually stands ready to cooperate by having the Rally Day services take the place of the morning worship. By so doing the importance of the work of the school is emphasized, and the congregation is informed as to the purpose, methods, and results of the work of the church through its Bible School.

The songs should be carefully chosen, and all parts of the program so arranged as to produce a good effect. The teachers should be fully instructed in ample time as to just what is expected of them and their classes.

For an impressive roll-call, have classes and teachers seated together, and when the name or number of the class is called, let all stand while the teacher or president of the class gives the number enrolled, the number present, and the amount of offering, and then let all recite in concert a verse of Scripture. When the roll-call is complete let all the school rise and sing some such song as "Onward, Christian soldiers."

The classes and pupils to be promoted should be well drilled beforehand so that the exercise may be satisfactory. Exercises, comprising some of the work done by the pupils in the department from which they are graduating, are much more fitting on this occasion than special recitations and songs. Now is the time to show what the school is doing. The pastor or superintendent will grant the certificates, which have been properly filled out, rolled, and tied with ribbon.

Many schools take this opportunity for giving special honors, such as Robert Raikes diplomas and seals or other awards, such as Bibles, Testaments, etc.

The reports of the superintendents of the different departments, Home Department, Cradle Roll,

Missionary, Temperance, Teacher-training, etc., should be brief and to the point, with mention of any feature of particular interest.

The superintendent will speak briefly concerning officers, teachers, and pupils for good work, giving number of pupils baptized, contributions for missions, and any other especially important achievement, and then go on to announce the goal and plans for the new year.

A copy of the Standard should be in full view of all, and the exact standing of the school noted by the seals. If the school has made the Standard the past year, well and good. See that the school plans not only to hold its place in the Standard list, but to strengthen the different phases of the work. If the school has not made the Standard, let this be the big thing for the coming year, and when the superintendent has closed his talk, the pastor may bring a good message impressing the importance of the school and its work and then asking all who wish to have the school move forward, to stand.

One or two stanzas of an appropriate song while all are standing and a prayer will make a fitting close for such a Rally Day Service.

If it is thought best, some phase of missionary work may be stressed on this occasion, such as that of the State Convention or other Society. In this case it will be necessary to introduce an exercise setting forth the phases of this work, and possibly a short, bright, telling address along the same line.

The offering of the day would be devoted to this object. For this offering each pupil will have been supplied with an envelope at least two weeks in advance, so that all may be prepared.

With all that has been mentioned, the necessity of skilful planning and brevity will be apparent. A combined service in which the general exercises follow immediately upon the regular school session will be found very satisfactory.

The program of the day must always be adapted to the needs and conditions; and ample, wise, and prayerful planning must bring success.

Christmas

The Christmas exercises should always be planned so as to include parts of all the classes. In some cases a program on the Sunday preceding Christmas is given by the school. It is always well to give the exercises on that Sunday a Christmas flavor by the singing of Christmas songs, and possibly a Scripture reading of the birth of Christ as found in one of the Gospels.

The Christmas entertainment given on a weekday afternoon or evening must be lively and yet dignified and helpful. The "White Christmas" is by far the best thing offered along this line, because it lays the stress upon giving, and certainly this of all seasons should be used to drive home this important lesson. The giving by classes of eatables, articles of clothing, etc., becomes an interesting

feature. As the roll of a class is called, the whole class responds, or one or two or a group go forward bearing the gift, and place it upon the platform. In every case just as the gift is being presented, the leader should hand to the superintendent a card giving the name of the class and the name and amount of the gift, which he immediately reads so that all may know what the gift is. For example: "The Willing Workers"—ten cans of fruit; "The Baraca Class"—ten silver dollars.

The school may make its gifts for a special purpose, an institution or a society. Usually our Home or Foreign Mission Society provides a very attractive program for the Christmas entertainment, setting forth some phase of its work. These programs are highly commended because of the good material and the skilful arrangement. They may properly be given on a Sunday evening, and the offering devoted to the work of the Society furnishing the program. No better time for a missionary program than at the celebration of the birth of the Saviour of the world.

Easter

Easter is another opportunity for setting forth a great central religious truth. Either the Home or Foreign Mission Society will provide a very worthy program describing its work, and this in connection with the Easter story makes a program with a strong appeal.

Children's Day

Children's Day has been for many years one of the great days in the Sunday School calendar. Coming as it does in June, at the time of blooming roses and singing birds, it very properly becomes the children's festival. The American Baptist Publication Society always provides a good program, which may be changed and adapted to the needs of any school, great or small. The Society uses the offerings of this occasion for the extension of its Sunday School work.

In the planning for special days, be sure to have the great purposes and lesson of the day stand out clearly. How often the jolly Santa Claus of the Christmas entertainment or the colored eggs at Easter have almost if not quite obscured the greater lessons intended to be taught. Here, as in all other programs, care must be exercised in the assignment of the parts so that no one may be slighted and every one have that which is within the range of his or her ability.

How many bitter tears have been shed by disappointed children because their pieces were too difficult, and after hard and faithful effort they failed. Only the grown person with a sad recollection of such a failure in his or her own childhood can appreciate the meaning of this experience in a child's life. Such failures will be reduced to a minimum by proper care in the assignments and

thorough practice. More satisfactory results will be obtained when teachers drill their own pupils for such exercises. The hearty cooperation of the parents will go far toward making the day fruitful of good.

Mother's Day

Mother's Day has been widely observed with good results. Special honors are shown to the mothers. Carnations are given out at the doors. The mothers are given the best seats, and the exercises of the school and the minister's sermon are all arranged with the emphasis upon the beauty and dignity of motherhood.

Father's Day is also observed by many schools.

A plan followed by many is to observe Parents' Day, and the children and young people readily fall in line with officers and teachers in an effort to make it a red-letter day for all fathers and mothers.

The Sunday before special days in the calendar usually presents an opportunity for good lessons. Can the Sunday before Valentine's Day be made especially helpful? One superintendent placed a number of bright-colored paper hearts just back of the platform, and in the opening exercises after a show of Bibles, gave out a number of references in which the heart is mentioned, asking pupils to rise and read as soon as they had found them. Thus a more serious turn was given and a good lesson pressed home.

The Sunday before the Fourth of July, with the United States flag and the Christian flag prominently displayed, offers a great opportunity for a lesson on Christian citizenship and the need of loyalty to home and country and to Christ and the church.

The Sunday before Labor Day and the Sunday before Thanksgiving open up possibilities for great good. The wide-awake superintendent will improve these golden opportunities for teaching the lessons which are so much needed and which will be treasured and at last find fruitage in the lives of the pupils.

Decision Day

Decision Day is a special occasion not to be widely advertised, but nevertheless carefully and prayerfully planned for by officers and teachers. The purpose is to secure decisions for Christ. A later suggestion is that it be called "A Step Forward Movement," and an opportunity be given not only for those who are not now Christians to take the important step, but that all may express their willingness to go forward—to agree to read the Bible daily, to enter the training-class, to take a class if asked, to serve on a committee, etc. Undue pressure should not be brought to bear on any one. Let the matter be presented, and leave the question to be decided by the pupils.

Wise leaders will always secure good and lasting

results in such work, and in later years many will be grateful for this service.

Promotion Day

One Sunday each year will be designated as Promotion Day. Pupils which have faithfully completed their class work will be moved to the next higher class with promotion honors. The school will especially reward those who have completed the work in any department by bestowing a diploma of graduation.

Promotion Day is best held on the last Sunday in September, and is frequently combined with Rally Day.

State Mission Day

Preceding the annual meeting of the Baptist State Convention, Baptist Sunday Schools should observe State Mission Day. Send to your State Convention Secretary for program and information.

The Baptist Sunday School Standard

1. Extension.

- (1) Cradle Roll.
- (2) Home Department.
- (3) New members' canvass.

2. Membership.

- (1) Average attendance equaling sixty per cent of enrolment.
- (2) Enrolment equal to resident church-membership.
- (3) Reports annually filed with Sunday school director or other denominational officer.

3. Grading.

- (1) International Standard.
- (2) Graded Lessons.
- (3) Annual promotions.

4. Evangelism.

Definite instruction, and invitation to pupils to accept Christ as Saviour.

5. Organized Classes.

- (1) Adult classes.
- (2) Secondary division classes.
- (3) Certificates of recognition.

The Baptist Sunday School Standard

6. Teacher-training.

- (1) Class at school session or class of present teachers at some other time.
- (2) Correspondence-study students or representatives at summer assembly or training institute.

7. Workers' Conferences.

- (1) Officers and teachers' meeting at least monthly, with prepared program based on workers' library.
- (2) Committee on religious education.

8. Special Instruction.

- (1) Missionary teaching from the platform and in class.
- (2) Temperance instruction at least quarterly.

9. Finance.

- (1) Offering for current expenses weekly.
- (2) Regular offering for missions, including
- (3) An annual offering to denominational Sunday School work.

10. Special Days.

- (1) Children's Day.
- (2) Rally Day.

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